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THE CHURCHES OF MATTATUCK: A RECORD OF A BI-CENTENNIAL CELEBRATION AT WATERBURY, CONNECTICUT, NOVEMBER 4TH AND 5TH, 1891.

EDITED BY JOSEPH ANDERSON, S. T. D.,

PASTOR OF THE MOTHER CHURCH, MEMBER OF THE AMERICAN ANTIQUARIAN SOCIETY, THE AMERICAN HISTORICAL ASSOCIATION, ETC.

NEW HAVEN:

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TO MY PEOPLE.

Not mine alone, this story of the past.
Mine the dim outline,—other hands have caught
The changing colors of the centuries vast
And life's sweet charm into the canvas wrought.

Not mine; and yet I fondly press my claim!
Have I not watched the picture slowly grow,
Adding, the while, event and date and name—
Some touch of light—to win perfection so?

And now, O friends long loved, my finished task
To you I bring. That it should speak of me
In any time to come, I do not ask;
But let it teach you evermore to be

To that great past more just, responsive, true,
Whence through the years God's message comes to you.

Joseph Anderson.

May 4th, 1892.

PREFACE.

It appears from an Indian deed of 1657, and from certain entries in the colonial records in 1673, that the name by which Waterbury was first known was *Mattatuckokë*,—which means, "the place without trees," or, "the badly wooded land." The name, like all Indian geographical names, was accurately descriptive; but whether it was originally applied to the treeless meadows of the Naugatuck, which are so extensive in this part of the valley, or to some other badly wooded place, cannot now be positively decided. However this may be, the name was used but a short time by white men ere the termination *okë* (meaning "land" or "place") was dropped, and the name in its shortened form, Mattatuck, came to be applied to the entire region afterward incorporated as the town of Waterbury. This territory embraces to-day the towns of Waterbury, Watertown, Plymouth, Thomaston, Naugatuck and Middlebury, a large part of Wolcott and Prospect, and portions of Oxford, Litchfield and Harwinton.

The Congregational churches of this region may without impropriety be designated "The Churches of Mattatuck," and this is the name assigned to them on the title-page of this volume. These churches, although scattered over so wide a field, and not all in close fellowship with one another, are brought into a well defined group by virtue of their common descent from the church organized

at the centre of the ancient town in 1691. The aim of those who had charge of the bi-centenary of the original organization was to have this entire group of churches represented in the public services by their pastors.

The papers read by these pastors, and the addresses made by other speakers, are reproduced in full in the following pages. The addresses of those who spoke without manuscript were stenographically reported. Of the paper by the Rev. E. B. Hillard, of Conway, Mass., only a synopsis was given at the celebration. While histories have been published elsewhere, in pamphlet or book form, of the other older churches of the Waterbury group—Watertown, Wolcott and Naugatuck—no history of the church in Plymouth has hitherto appeared except in a series of articles in a local newspaper. As Plymouth is with one exception the eldest daughter and has been the most prolific of all, and as her record strikingly illustrates the painful process by which derivative churches and towns were brought into being in early Connecticut, it seems appropriate that Mr. Hillard's transcript of Plymouth history should be given in full.

In the service devoted to the derivative churches, two or three of those churches were not heard from. That Northfield had a place among the "grand-daughters" was a fact I was not aware of until after the celebration was over. The relation of Oxford to Waterbury I was not sure of. I have prepared (not without considerable labor) sketches of these churches, also of the church at Terryville and the little church at Reynolds Bridge, and for the sake of completeness have included them in

this volume, where they may be found in their proper chronological order.

In preparing the various addresses and papers for the press I have added bibliographical and other notes which may be of service to those desiring to pursue still further the history of a church, a district or a period. I have also prefixed some historical memoranda, by the help of which the proper place of Waterbury in the early development of Connecticut may be definitely recognized, and have given a careful account of the bi-centennial celebration itself, reproducing therein the program of the entire series of services. Other matters connected more or less closely with the occasion are given as "addenda." The additions thus made—including a full index—constitute about one-fifth of the volume, and represent the earnest desire of the editor to give to it such completeness as was possible within prescribed limits. In this way may also be explained—in part at least—the long delay in the publication of the book.

In the public celebration, but little reference was made to those who have served as pastors of the First church since the death of Mark Leavenworth, and accordingly this record of that celebration contains only their names and the dates of their pastorates. Some of these men were undoubtedly as able and devoted, and as well worthy of commemoration, as those whose lives are here recorded. But the exigencies of the occasion were such that, although materials were not wanting, detailed accounts could not be presented. To complete the history of the mother church, even on the basis which the present compilation indicates,

would require a second volume, giving biographies of the pastors of the present century and an accurate account of the relations of the church to our other churches and to the large and busy life of the Waterbury of to-day.

JOSEPH ANDERSON.

Waterbury, May 4th, 1892.

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INTRODUCTION.

INTRODUCTION.

I.

The first public reference to a celebration of the bi-centenary of the First Church in Waterbury was made on Sunday, March 1st, 1891, at a communion service in which the two Congregational churches of the city participated. It was suggested that as the 26th of August, the true anniversary of the organization of the mother church, was for various reasons an unfavorable time for the celebration, it should take place in the autumn.

On the 20th of September, the question of a public celebration having been laid before the congregation of the First church, it was voted that public services be held on the 4th and 5th of November, that the Second Congregational church be invited to a special participation in it, and that the standing committee secure the appointment of a suitable committee of arrangements, on which both churches should be represented. The invitation was accepted by the Second church, and a committee of ladies and gentlemen was appointed, numbering forty.

At a meeting of this committee on the 5th of October, the Hon. S. W. Kellogg was appointed chairman, and Dr. E. O. Hovey secretary. The work of preparation was divided among the following special committees:

On public services: The Rev. Joseph Anderson, D. D., the Rev. John G. Davenport, A. S. Gibson, Dea. D. F. Maltby, O. H. Stevens, Miss Sarah J. Prichard, Mrs. Cornelia M. Benedict, Mrs. D. F. Webster.

On hospitality: Mrs. L. I. Munson, Mrs. H. L. Welch, Mrs. H. C. Griggs, Mrs. W. E. Riley, Miss Martha Kendrick, Mrs. J. R. Smith, Mrs. G. E. Terry, Dea. G. W. Beach, S. M. Judd.

On church decorations: Mrs. F. B. Rice, Mrs. E. L. Bronson, Mrs. G. L. White, Mrs. A. C. Peck, C. M. Upson, A. J. Blakesley.

On finances: Earl Smith (treasurer), J. H. Bronson, Israel Holmes, Elisha Leavenworth.

On printing and publication: C. F. Chapin, R. R. Stannard, Miss Anna L. Ward, Miss Helen Sperry.

The other members of the committee of arrangements were as follows: Mrs. Charlotte F. Blackman, Mrs. Cornelia A. Buel, Miss Mary E. Cook, Miss Margaret Croft, Miss Susan Spencer, H. F. Bassett, A. S. Chase, W. H. Cooke, C. P. Goss, Dea. Eben Hoadley.

On the 23d of October a circular letter was sent out to pastors and others, giving an outline of the two days' program which was in preparation, and conveying "a cordial invitation to be present at the celebration" to

all the churches in the city of Waterbury and within the bounds of the ancient township, to churches in the vicinity, to former members of the First church, still surviving, and their descendants, and to friends of the old church wherever they may be.

A list of the Congregational churches existing within the bounds of ancient "Mattatuck" was given, and it was announced that most of these, as well as all the Protestant churches of the city, and also the Congregational church in Farmington, "the mother of us all," would be represented in the exercises of November 4th and 5th by their pastors

or prominent members. The hope was also expressed that the "daughter churches" would appoint delegations to be present at some, if not all, of the services.

The hopes and promises of the letter of invitation were pleasantly fulfilled. The committee on public services was so fortunate as to secure the acceptance of all, without exception, who had been invited to take part in the several public meetings, and the other committees fulfilled their various duties with zeal and success.

The arrangement of the interior of the church received careful attention from the committee on decorations and their assistants, and was considered unusually artistic and appropriate. On the main walls of the church, between the windows, were hung large tablets in the form of shields, bearing the names of the churches descended from the mother church and the dates of their organization. On the gallery across the rear of the auditorium were the names of the "granddaughters"—churches derived from the church in Plymouth. On the end wall, facing the congregation, was a large and elaborate tablet, containing the names of all the pastors of the First church and the dates of their pastorates, and high above the choir gallery, on either side of the organ, were panels bearing the dates, 1691 and 1891. The woodwork behind the pulpit, constituting the front of the choir gallery, was covered with a mass of foliage consisting of laurel branches, and bearing the inscription, "Farmington, 1652, the Mother of Us All," and on the other side, "Waterbury, 1691." The pulpit platform was occupied with masses of flowers and foli-

age-plants, and rustic baskets, filled with flowers and trimmed with autumn leaves, hung from the peaks of the arches between the columns on either side. The tablets on the walls were also adorned with masses of autumn leaves.

The only decorations elsewhere were those in the church parlors, consisting of newly framed portraits of a number of the pastors and deacons. Deacon Edward L. Bronson, some time before his death, began collecting photographs of his predecessors in office, and Mrs. Bronson continued the work. Having brought together all that could be procured—making an unbroken series from 1818 to the present day—she had them mounted and placed in two frames of antique oak in time for the celebration. Portraits of six of the pastors—a series extending from Joel R. Arnold to Dr. George Bushnell—were also placed in an appropriate frame and hung upon the parlor wall. Above this was placed a small photograph of the church edifice preceding the present one, and on one side an engraved portrait of the present pastor and on the other a similar portrait of the Rev. Luke Wood, pastor from 1807 to 1819. This last was the gift of the Rev. Francis T. Russell, rector of St. Margaret's diocesan school, who, in a letter regretting his necessary absence, said :

> I can do a better thing to show my interest than to be present myself, which is, to ask your acceptance of an excellent likeness of my dear grandfather. I will ask you to insert the dates of his pastorate, and have it framed . . . . with reference to the place you may prefer to have it occupy.

Outside of the church, in the rear of the chapel a collection of another kind had been arranged, for

examination by any who might be interested in memorials of those long dead. During the summer of 1891, while the old burying ground on Grand street was undergoing transformation into a park, and headstones were being taken away or buried out of sight, the pastor of the First church had several of the headstones—the oldest and those of special historical interest—removed temporarily to the church yard. At the same time he had the remains of the second and third pastors of the church disinterred,* with reference to a suitable disposition of them in ground belonging to the parish. It was at one time intended that the re-interment of these remains should take place in connection with the memorial service which had been arranged for Thursday afternoon, November 5th. This plan it was found necessary to abandon, but the ancient headstones were brought together and placed against the wall on the east side of the church yard in proper order, that all who wished might examine them. The following are the inscriptions upon them :

Here is | The Body of | Thos. Judd, Esq. | The first | Justice | Deacon | Captain | in Waterbury | who Died Jan'y | ye 4th A. D. 1747 | Aged 79.

Here lyeth | ye Body of Mrs. Sarah : | Judd wife of Decn | Thomas Judd. She | dyed Septr. ye 28, 1738 | in ye 69 year of | hur Age.

In Memory of | Thomas Clark | Esqr who departed | this life Novr 12. | 1765. In his 75th. | year.

---

* The place of burial of the Rev. Jeremiah Peck is not known.

A fuller statement regarding these disinterments will be found at the end of this volume.

Here lies the Body of | Timothy Hopkins | Esq. | who died Febry ye 5th | A. Dom. 1748 | Aged 57 years. | when this you See, | then think on me.

Here lies ye Body | of ye Revd John South | mayd Minister of ye Gos | pel for ye space of 40 | years: died Novr 14th | 1755 in ye 80th year of | his Age.

This stone is erected to the | Memory of the Rev. | Mark Leavenworth | Pastor of the first Church of | Christ in Waterbury, who | Departed this Life on the 20th | of August, 1797, in the 86th | year of his age & 58th of | His Ministry.

In Memory of Mrs. | Ruth, consort of Revd | Mark Leavenworth | & daughter of Mr. | Jeremy Peck, who died | August 8th 1750 in the | 32d year of her age.

In Memory of | Mrs. Sarah Leavenworth | Relict of the | Rev. Mark Leavenworth: | who died | May 7th, 1808: | aged 82.*

The public services in connection with the celebration occupied the larger part of two days, beginning on Wednesday afternoon, November 4th. The program distributed at the several sessions was very nearly as follows:

---

* Thomas Clark, to whose memory one of these stones was erected, was deacon of the church from 1728 to 1765.

Timothy Hopkins, whose remains were exhumed along with those of the second and third pastors, was the father of the Rev. Samuel Hopkins, D. D., the famous divine, from whom the Hopkinsian school of theology received its name, and better known to some readers as the hero of "The Minister's Wooing."

The headstone which bears the name of John Southmayd is a new one, an exact duplicate of the original, which, when removed, was found to be in several pieces. The reverse of the new stone bears the following inscription: "Replaced | in loving memory | by his | great-great-great-granddaughter | Lucy Bronson Dudley | 1891." The original stone is in Mrs. Dudley's possession.

ORDER OF EXERCISES.

Wednesday Afternoon.

HISTORICAL SERVICE.

"I remember the days of old; I meditate on all thy doings; I muse on the work of thy hands."

Organ Prelude, by Mr. A. S. Gibson.
Andante, op. 122, no. 2. G. Merkel.

Invocation, by the Rev. Joseph Anderson, D. D.

Hymn: "Be thou exalted, O my God."

Reading of Scripture, by the Rev. G. A. Bryan.
Became a member of the First Church, May 5th, 1839.

Prayer, by the Rev. George Bushnell, D. D.
Pastor of the First Church from 1858 to 1864.

Hymn: "O God, our help in ages past."

Historical Discourse, by the Rev. Dr. Anderson.

Hymn: "Great God, beneath whose piercing eye."

Prayer, by the Rev. J. G. Davenport.

Hymn: "Let saints below in concert sing."

Benediction.

Organ Postlude, by Mr. A. S. Gibson.
Fantasia, op. 176. Merkel.

Wednesday Evening.

SERVICE FOR THE WATERBURY CHURCHES.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

Organ Prelude, by Mr. A. S. Gibson.
Cantilene Pastorale, op. 15, no. 3. A. Guilmant.

HYMN: "Thou Holy Spirit, Lord of grace."

READING OF SCRIPTURE, by the Rev. R. W. Micou.
Rector of Trinity Protestant Episcopal Church.

PRAYER, by the Rev. L. W. Holmes.
Pastor of St. Paul's Methodist Episcopal Church.

THE LORD'S PRAYER.

HYMN: "O Lord and Master of us all."

WORDS OF INTRODUCTION, by the Rev. Dr. Anderson

ADDRESS, by the Rev. Edmund Rowland, D. D.
Rector of St. John's Protestant Episcopal Church.

ADDRESS, by the Rev. W. P. Elsdon.
Pastor of the First Baptist Church.

ANTHEM: "Blessed be the Lord God of Israel."
Benedictus in E., op. 6, no. 2. Dudley Buck.

ADDRESS, by the Rev. A. C. Eggleston.
Pastor of the First Methodist Episcopal Church.

PAPER, by Mr. D. F. Maltby.
Senior Deacon of the Second Congregational Church.

HYMN: "O God, our God, thou shinest here."

POEM, by the Rev. J. G. Davenport.
Pastor of the Second Congregational Church.

OFFERING.
For the "Fund for Christian Visitation and Charity."

OFFERTORY, by Mr. A. S. Gibson.
A Russian Romance. H. Hoffman.

PRAYER, by the Rev. F. C. Baker.
Assistant Minister of the Second Congregational Church.

HYMN: "Come, kingdom of our God."

BENEDICTION.

ORGAN POSTLUDE.
"On the Coast." Dudley Buck.

Thursday Forenoon.

SERVICE FOR THE MOTHER AND THE DAUGHTERS.

"Behold, I and the children which God hath given me."

Organ Prelude.

Adagio, from Sonata, op. 148. J. Rheinberger.

Hymn: "See, from Zion's sacred mountain."

Reading of Scripture, by the Rev. F. E. Snow.

Became a member of the First Church, May 3d, 1868.

Prayer, by the Rev. H. M. Hazeltine.

Pastor of the Church in Oxford.

Address, by the Rev. E. A. Smith.

Pastor of the Church in Farmington from 1874 to 1888.

Hymn: "Daughter of Zion, from the dust."

Paper, by the Rev. Robert Pegrum.

Pastor of the Church in Watertown.

Paper, by the Rev. E. B. Hillard.

Pastor of the Church in Plymouth from 1869 to 1889.

Paper, by the Rev. R. G. Bugbee.

Pastor of the Church in Thomaston.

Hymn: "God of our fathers, to thy throne."

Paper, by the Rev. I. P. Smith.

Pastor of the Church in Wolcott.

Paper, by Mr. Franklin Warren.

A Deacon of the Church in Naugatuck.

Paper, by the Rev. W. F. Avery.

Pastor of the Church in Middlebury.

Paper, by the Rev. W. H. Phipps.

Pastor of the Church in Prospect.

Hymn: "O God of Bethel."

Benediction.

Organ Postlude.

Agitato, Allegro, from Sonata, op. 148. Rheinberger.

Thursday Afternoon.

MEMORIAL SERVICE.

"*The righteous shall be had in everlasting remembrance.*"

Organ Prelude.

Offertory in F, Ashdown, no. 83. E. Battiste.

Anthem: "Lead, kindly Light."

Music by P. A. Schnecker.

Reading of Scripture, by the Rev. G. S. Dickerman.

A descendant of the Rev. Jeremiah Peck.

Hymn: "Rise, O my soul, pursue the path."

The Rev. Jeremiah Peck, by Miss Sarah J. Prichard.

The Rev. John Southmayd, by Miss Prichard.

The Rev. Mark Leavenworth, by the Hon. F. J. Kingsbury.

A lineal descendant of the first three pastors.

Hymn: "Father, beneath thy sheltering wing."

Address, by the Rev. H. B. Elliot, D. D.

Pastor of the First Church from 1845 to 1851.

Address, by the Rev. George Bushnell, D. D.

Pastor from 1858 to 1864.

Prayer, by the Rev. G. A. Bryan.

Hymn: "Silently the shades of evening."

Benediction.

Organ Postlude.

Sonata in C, op. 65, no. 2. Mendelssohn.

Thursday Evening.

SERVICE OF REMINISCENCE AND THANKSGIVING.

"*The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth.*"

Organ Prelude.

Toccata and Fugue in D minor, book 4, no. 4. J. S. Bach.

HYMN : "Before Jehovah's awful throne."

READING OF SCRIPTURE, by the Rev. J. P. Hoyt.
Pastor of the Church in Cheshire.

ANTHEM : "Holy, holy, holy, Lord God of hosts."
"Sanctus," from Communion Service. Gounod.

PRAYER, by the Rev. J. A. Freeman.
Pastor of the First Church in Woodbury.

THE LORD'S PRAYER.

HYMN : "O mother dear, Jerusalem."

ADDRESS, by the Rev. J. L. R. Wyckoff.
Pastor of the North Church in Woodbury.

ANTHEM : One Hundred and Twenty-second Psalm.
In three numbers. Composed by A. S. Gibson.

OFFERING.
For the new Congregational Mission in Waterbury.

OFFERTORY, by Mr. A. S. Gibson.
March of the Magi Kings. Dubois.

SONG : "The Ninety and Nine," by Mr. M. C. Baker.
Music by Campion.

ADDRESS, by the Rev. J. S. Zelie.
Pastor of the Church in Plymouth.

MEMORIAL HYMN :
"O God, to thee our fathers prayed."

ADDRESS, by President Franklin Carter, LL. D.
A son of the First Church.

THE FORTY-SIXTH PSALM.
In seven numbers. Dudley Buck.

BENEDICTION.

ORGAN POSTLUDE.
Choral March, introducing "Ein' Feste Burg." Buck.

The anthem by Mr. Gibson (Psalm cxxii.) was composed for the celebration, and "respectfully dedicated to the Rev. Joseph Anderson, D. D."

The "Memorial Hymn" sung at the Thursday evening service was written by Dr. Anderson. It is as follows:

MEMORIAL HYMN.

O God! to thee our fathers prayed,
When all the hills were forest-clad:
In lonely vale, in woodland shade
They worshipped, and their hearts were glad.

Here, day by day, their task they wrought;
Here, week by week, thy courts they trod:
Their labor hath not come to naught,
And they, gone from us, rest in God.

Gone! but the echo of their praise
Is in the air to-day, and we,
True to the faith of olden days,
Meet as they met, to worship thee.

Their faith we follow, and their zeal
We emulate, assured that thou,
Who leddest them in woe and weal,
Art nigh, to bless their children now.

Spirit divine! thy blessing give:
Here, 'midst the years, thy power display,
Till dying souls have learned to live,
Till all the lost have found their way.

Mr. Gibson presided at the organ at all the services of the celebration. The choir of the church —quartette and full chorus—led the singing at the Thursday evening service. The tenor solos were taken by Mr. Mark C. Baker, of Elmira, N. Y.

The committee on hospitality made full provision for the entertainment of visitors from abroad. Between the forenoon and afternoon services of Thursday, a collation was furnished in the parlors of the church, to which about a hundred guests sat down.

The following is an incomplete list of delegates from "daughter churches," and other visitors from out of town. (Names already given in the program above are not included.)

Mr. and Mrs. R. D. H. Allen, Terryville.
Mr. and Mrs. C. I. Allen, Terryville.
Mrs. Chauncey Atwood, Woodbury.
Mrs. Frank Babcock, Terryville.
L. D. Baldwin, Plymouth.
Mr. and Mrs. T. P. Baldwin, Watertown.
Miss Sarah Baldwin, Watertown.
Mr. and Mrs. Andrew Barnes, Plantsville.
A. S. Beardsley, Plymouth.
Charles W. Bidwell, Watertown.
Mrs. Lydia A. Bidwell, Watertown.
Mr. and Mrs. Frank Blakeslee, Plymouth.
Miss Sarah Bradley, South Britain.
Miss F. Bronson, Middlebury.
Mrs. R. G. Bugbee, Thomaston.
Mr. and Mrs. W. W. Bull, Plymouth.
J. E. Burbank, Hartford.
Mrs. George Bushnell, New Haven.
Mrs. A. M. Camp, Watertown.
Mrs. George Camp, Middlebury.
Miss Gussie Camp, Middlebury.
G. S. Clark, Middlebury.
Mr. and Mrs. S. T. Dayton, Watertown.
H. S. Dayton, Watertown.
Mrs. C. L. Dayton, Watertown.
Dr. and Mrs. Marcus DeForest, Middlebury.
Mrs. Lucy B. Dudley, New York, N. Y.
Mrs. D. E. Eaton, Naugatuck.
W. H. Farnham, Morris.
D. W. Fenn, Middlebury.
Mrs. J. A. Freeman, Woodbury.
Mrs. E. C. French, Watertown.
J. B. Fox, Thomaston.
Mrs. G. W. Gilbert, Thomaston.
Mrs. Charles Gilbert, Thomaston.

Mrs. Betsey Gordon, Plymouth.
W. G. Hard, Naugatuck.
Miss C. M. Hickox, Cheshire.
Mrs. E. B. Hillard, Conway, Mass.
Samuel Holmes, Montclair, N. J.
W. B. Holmes, Montclair, N. J.
Mr. and Mrs. G. B. Hotchkiss, Prospect.
Mrs. Mary R. Hough, Wolcott.
Miss Sarah Hungerford, Watertown.
Rev. J. S. Ives, Stratford.
Mrs. S. B. Ives, Cheshire.
Miss Mary Ives, Cheshire.
Mrs. Harriet Lathrop, Providence, R. I.
M. J. Leavenworth, Roxbury.
Rev. and Mrs. Edwin Leonard, Morris.
Mr. and Mrs. E. A. Lum, Seymour.
Mrs. H. G. Marshall, Cromwell.
Mrs. Elizabeth Munson, Westville.
Mr. and Mrs. W. S. Neales, Naugatuck.
S. H. Newton, Naugatuck.
Edward Norton and son, Goshen.
F. J. Partree, Watertown.
John Partree, Watertown.
H. C. Peck, Northfield.
Mr. and Mrs. S. H. Peck, Watertown
B. W. Pettibone, Winchester.
Mrs. D. F. Pierce, South Britain.
G. B. Preston, Middlebury.
Mrs. I. P. Smith, Wolcott.
Miss Louisa H. Thompson, Milford.
Rev. J. P. Trowbridge, Bethlehem.
Mrs. Mary Tuttle, Middlebury.
Mr. and Mrs. William Tyler, Middlebury.
Miss Mamie Tyler, Middlebury.
Mrs. J. M. Wardwell, Plymouth.
Mrs. Franklin Warren, Naugatuck.
Mrs. Huldah Warren, Plymouth.
Mrs. W. S. Webb, Plymouth.
Miss E. B. Wells, Plymouth.
Mrs. C. W. Wolcott, Terryville.

George Wrigold, Winchester.
Mrs. J. S. Zelie, Plymouth.
Alfredo Zavalo, Nicaragua, C. A.

The expenses of the celebration, as reported by the committee on finance, were as follows:

For printing and postage,	$31.75
" decorations,	45.55
" framing portraits of pastors,	5.45
" carting and placing headstones,	2.50
" collation, board, lodging, etc.,	53.50
" travelling expenses of speakers,	13.00
" music (soloist, quartette, etc.),	71.80
" stenographer,	11.45
Total,	$235.00

The amount required to meet this outlay was collected (from thirty-seven persons) by Messrs. Earl Smith and J. H. Bronson, of the finance committee.

II.

Some of the following memoranda were included in the four-page program distributed at the several meetings of the bi-centennial celebration. They may serve a useful purpose in furnishing a historical background for the papers and addresses here published.

There were eleven churches organized within the present limits of Connecticut previous to the organization of the church in Farmington. The places and dates of their organization are as follows:

Windsor, 1630; Hartford, 1636; New Haven, 1639; Milford, 1639; Guilford, 1639; Stratford, 1640; Stamford, 1641; Branford, 1646; Saybrook, 1646; Fairfield, 1650; Norwalk, 1652.

The church in Farmington was an offshoot from the church in Hartford, and was organized on the 13th of October, 1652, twelve years after the settlement of the town.

During the interval between the organization of the Farmington church and that of the church in Waterbury, thirteen churches were organized—as follows:

Clinton, 1657; New London, 1660; Norwich, 1660; Middletown, 1668; Hartford Second (the "South Church"), 1670; Stonington, 1674; Wallingford, 1675; Haddam, 1675; Derby, 1677; Woodbury, 1679; Simsbury, 1682; Enfield, 1688; Woodstock, 1690.

The church in Waterbury was organized on the 26th of August, 1691. In the three Connecticut colonies twenty-five churches had been established previous to that time.

The Congregational churches derived wholly or in large part from the First church in Waterbury with the dates of organization, are as follows. In some of these the parish limits, from the first extended beyond the bounds of ancient Mattatuck and the meeting-house (as in the case of Oxford and Northfield) may have been situated in another town.

Watertown, formerly "Westbury," June (?), 1739.
Plymouth, formerly "Northbury," May, 1740.
Oxford, in part, January 9th (?), 1745.
Wolcott, formerly "Farmingbury," in part, November 18, 1773.
Naugatuck, formerly "Salem Society," February 22nd, 1781.
Northfield, in part, January 1st, 1795.
Middlebury, formerly "West Farms," February 10th, 1796.
Prospect, formerly "Columbia," in part, May 14th, 1798.
Thomaston, formerly "Plymouth Hollow," December 7, 1837.
Terryville, January 2nd, 1838.
Waterbury, Second, April 4th, 1852.
Eagle Rock (Reynolds Bridge, Thomaston), October 29, 1879.*

Of these churches, six (namely, Watertown, Oxford, Northfield, Wolcott, Middlebury and Prospect) are situated in farming communities and have suffered from the transition from an agricultural to a manufacturing state through which Connecticut has passed during the present century. The church in Plymouth belongs perhaps to the same class. The membership of these seven churches on the 1st of January, 1891, numbered 739 (in 471 families). At the same date the membership of the other six numbered 2169. The total membership (that is, of enrolled communicants) was 2908; the whole number of families, 2446.

In addition to the two Congregational churches in Waterbury, there are within the present limits

* A Swedish Congregational church was organized in Thomaston, October 27, 1891.

of the town two Protestant Episcopal, four Methodist Episcopal, a Baptist, a German Lutheran, an Adventist, an African Methodist and four Roman Catholic churches. There are also several denominational and "union" chapels at which religious services are statedly held.

The First church has had fourteen pastors, besides several ministers who have served as pastors for short periods. Their names and the dates of their settlement and dismission are as follows :

Jeremiah Peck, 1691 (ministry began 1689) to 1699.
John Southmayd, 1705 to 1739.
Mark Leavenworth, 1740 to 1797.
Edward Porter, 1795 to 1798.
Holland Weeks, 1799 to 1806.
Luke Wood, 1808 to 1817.
Daniel Crane, 1821 to 1825.
Joel R. Arnold, 1831 to 1836.
Henry N. Day, 1836 to 1840.
David Root, 1841 to 1844.
Henry B. Elliot, 1845 to 1851.
William W. Woodworth, 1852 to 1858.
George Bushnell, 1858 to 1865.
Joseph Anderson, since February 12th, 1865.

The Rev. Dr. Asahel Nettleton served as preacher in 1815 and 1816, during the pastorate of Mr. Wood. The Rev. Henry Benedict was acting pastor in 1826 and 1827, and the Rev. Jason Atwater in 1829 and 1830. The only ex-pastors now living are Dr. Elliot and Dr. Bushnell.

On the 26th of August, 1891, the occurrence of the two hundredth birthday of the First church was publicly recognized in the "Waterbury American," in an appropriate article bearing the well-known

initials of Miss Sarah J. Prichard. As a part of the record of the celebration—to say nothing of its intrinsic interest—it seems proper to reproduce it here.

THE BI-CENTENNIAL OF THE FIRST CHURCH IN WATERBURY.

Two hundred years ago, this day, was organized the First church of Christ in Waterbury. To-day let every Protestant church within the ancient township, whether Congregational, Protestant Episcopal, Methodist Episcopal or Baptist; whether in Waterbury, in Plymouth, in Thomaston, in Watertown, in Naugatuck, in Prospect, in Wolcott, in Middlebury or in Oxford, look with tender and affectionate regard toward the old First church; for however true to heaven their spires may point, they one and all point thither by the way of the church that was organized on the 26th of August, 1691.

Here, for more than fifty years, and here alone, came every inhabitant, every man, woman and child, to worship. Hither wended their way every Andrews or Andrus, every Barnes and Bronson, every Carpenter, Carrington and Clark; every Gaylord, Gridley, Hancox, Hickox, Hopkins and Judd, and every Porter, Richards, Richardson, Scott, Scovill, Standly and Upson; and even the Warners and the Weltons were good and staunch Congregationalists for two generations; the first adherent to the Church of England in the township having migrated hither from New Haven when the town was more than two-score years old—"Bishop" James Brown.

It is for this and other reasons that the coming celebration of the organization of this our mother church (by august permission of the General Court) should be an occasion of deep and tender interest not only to the churches within the borders of the original township which still bear the family church-name of Congregationalist, but to all the descendants of the men and women who had part in it.

It was on March 21st, 1689, that the proprietors agreed to be at the expense of transporting the Rev. Jeremiah Peck and his family and cattle from Greenwich to Waterbury. We therefore may conclude that he had been with the people nearly, if not quite, two years before the formation of the church and

his ordination. During this time Mr. Peck could not have performed the functions of an ordained minister of the church, notwithstanding former ordinations; hence children were carried for baptism to the church at Farmington.

It does not satisfactorily appear that the Rev. Jeremiah Peck ever had a meeting house to officiate in, and we are led, in our thoughts of that day, up to the minister's house, that stood hard by St. John's church and on the present site of Mrs. John C. Booth's residence, in the timbers of which, it is thought, are mingled portions of that house, built with pious care by the first men of Waterbury for the minister who should come to dwell with them; and that is, in all probability, the place where the organization of the church took place.

It was the great event of that period to the young, almost infant, town of Waterbury. In its results and outgrowths it has continued to be the most important event that ever occurred within the town, and it is due to the past and the present alike that the celebration should be warmly and cordially participated in by every church and town within the range of ancient Waterbury.

S. J. P.

August 26th, 1891.

I.

THE FIRST CHURCH IN WATERBURY: AN HISTORICAL SURVEY.

THE FIRST CHURCH IN WATERBURY: AN HISTORICAL SURVEY.

BY THE REV. JOSEPH ANDERSON, D. D.

We shall soon be celebrating the four hundredth anniversary of the discovery of America. The organization of the First church in Waterbury took place just midway between that event and the present time. A hundred and twenty-eight years had elapsed, after Columbus first set foot in the new world, before the landing of the Pilgrims at Plymouth; a hundred and forty-eight years, before the settlement of Farmington took place, and a hundred and eighty-five years before the settlement of Mattatuck. Nine years more passed by before Mattatuck was incorporated as a town and called Waterbury, and five more were added before the Rev. Jeremiah Peck and his townsmen sought and obtained permission to "embody in church estate."

During this long period, while most of North America remained an unbroken wilderness, what had the civilized world been doing? And what was it doing in 1691?

The invention of printing, of the mariner's compass, and of gunpowder, had already taken place at the time of the discovery, and with the aid of these the movement known as the Renaissance was steadily advancing toward a grand culmination. The Renaissance was not only a revival of learning, it was a new birth of art and science; it brought in a

new era in politics and religion. Just twenty-five years after Columbus's first voyage, Luther nailed his "theses" to the church door of Wittemberg, and the Protestant Reformation was begun. In 1526 Tyndal's English New Testament was published, and by this time Protestantism was making rapid headway in the countries of northern Europe. In southern Europe the ancient church of Rome not only held its own; it gave new and more explicit expression to its doctrines and laws through the Council of Trent, and through the labors of the Society of Jesus reached out into all the known world in aggressive missionary effort. The national antagonisms produced by the breaking up of the religious unity of Europe led on, in the course of a century, to the Thirty Years' war. This was terminated in 1648 by the peace of Westphalia, in which the political rights of the reformed churches and the Protestant princes of Europe were at length recognized.

In England the break with the ancient church was at first a matter of royal caprice; but the people were ready for a change, and accepted the Protestant doctrines in a very serious way. The severe measures of Queen Mary failed to bring the nation back to Rome, and under Elizabeth, in 1570, the final rupture with the Roman church took place. A great diversity of views, however, had been developed among the English Protestants, and when Elizabeth attempted to compel uniformity, then Puritanism began to take visible form. Among the non-conformists there were several grades of Puritans, some of them holding much more radical views in regard to church government than others.

Soon after the ascension of James I., some of these sought escape from persecution by removing to Holland, and afterwards to America. Others, of a less radical type, emigrated directly from England to Massachusetts Bay in 1628 and 1630, and within ten years from this twenty thousand Englishmen had taken up their abode in New England. Among these were the men who settled Hartford and Farmington.

The year 1640, in which a settlement at Farmington was begun, was the year when the Long Parliament began its sessions. From that time the fortunes of Puritanism in the mother country were strangely varied. In the Revolution under Cromwell, and in the Commonwealth, independency triumphed; but this was only until 1660. Under the reign of Charles II. and James II., Puritanism of every kind was at a disadvantage, and the Puritan colonies of New England had to bear their share of hardships. From 1662 onward, for twenty-five years, Massachusetts contended against the crown. The attempt was made to wrest from the colonies their charters and treat them as conquered territories. In 1686 James II. sent over Sir Edmund Andros to act as governor-general of New England. The following year, Connecticut having refused to recognize his authority, he visited Hartford to assert it personally. In an interview with the chief men of the colony, the charter of Connecticut was brought into the room; but the lights were suddenly extinguished, and when they were lighted again the charter was not to be found. In the interval (so the story goes) it had been hidden away in a hollow oak. It is difficult to say what the

course of things in New England would have been, had not another revolution taken place in England. When the news of the landing of William of Orange at Torbay reached Boston, Governor Andros was immediately imprisoned, and the General Court resumed its sessions (May, 1689) as under the old charter. In Connecticut the old charter was again brought forth, and a new era in the colonial history was entered upon.

This year 1689—in which William and Mary ascended the throne, and the grand European Alliance was formed, in which England was included—was the year the Rev. Jeremiah Peck began to preach in Waterbury, the settlement being then some twelve years old. I do not know that the plodding planters of Mattatuck kept much trace of the great events beyond sea, but, as you perceive, these events were not without significance even for them, here on the edge of the wilderness. In the chronological annals prefixed to Green's "Short History of the English People," the section which begins with the year 1689 is entitled, "Modern England." By aid of these events at which we have been glancing, and such as these, the planters of Mattatuck had been lifted into a new era of the world's history. They belong not to the mediæval time, but to our time. At this date, the authorized version of the Bible had been in circulation eighty years; Shakespeare had been seventy-five years dead and Milton seventeen; Newton's "Principia" had seen the light. So that we must not look upon these ancestors as very ancient. If from what we know of them they seem so to us, perhaps it is because they were apparently so far

out of the current of the world's grand events, leading a life which looked like a mere episode in the world's broad history. But they were not out of the current; they were in fact giving it direction.

The good people who settled Farmington were members of the church in Hartford, of which the eminent Thomas Hooker was the pastor. The Farmington church was organized in 1652, and its first pastor was Mr. Hooker's son-in-law, and the second his son Samuel, who ministered there from 1661 to 1697. It was under the ministry of these two men that the proprietors of Waterbury grew up to manhood and received their religious education. Those who were over forty-five years of age at the time of the settlement of Mattatuck must have been born in England; those who were under thirty-seven were probably natives of Farmington. It is interesting, therefore, to know that the Rev. Samuel Hooker was a minister worthy of his noble parentage. He is described as an "animated and pious divine." It is said, too, that he was "an excellent preacher, his composition good, his address pathetic, warm and engaging." He had "three things to do with his sermons before he delivered them in public—to write them, commit them unto his memory and get them into his heart." This was a good ministry under which to grow up, and the influence of the church itself was doubtless in harmony with that of its pastor. Ex-President Porter, describing the life of the Farmington settlers, says:

> The Sabbath was the great and central day of the week. As the drum beat its wonted and pleasant sound of invitation,

they resorted to the house of worship with cheerful steps, to be roused or comforted by the fervent Hooker. . . . From the house of God they return at evening, to spend the remaining hours of sacred rest in joyful reflection upon the truth there heard, doubly grateful for a church such as they loved, though it were in the wilderness. There they instruct their children with strict and judicious care, and close the day by committing themselves and theirs to the care of the Almighty. . . . . Day by day through the week the instruction of the children is prosecuted in patriarchal simplicity and with patriarchal faithfulness. The sacred presence of parental restraint follows the child wherever he goes. He enters not a door where there is not the same subduing influence; while law with its majestic presence fills the very atmosphere in which he breathes.*

If under such training as this the settlers of Mattatuck had failed to grow up into virtuous and noble men and women, who could retain his faith in the value of Christian nurture?

It does not appear that a large proportion of these settlers—of the men, at any rate—were church members; but they could not come forth from such an atmosphere as that in which they had lived so long—in fact, they could not be true sons of the Puritans—and not cherish the utmost respect for religion, and an earnest desire to make full provision for the religious wants of the new community. And such provision was made. By a requirement in the original articles, three "proprieties" of one hundred and fifty pounds each were secured for "public and pious uses." By a subsequent vote of the town one of these was set apart for the minister, who was allowed a "larger interest" than any other man in the community

*Pp. 36, 37 of "A Historical Discourse in Commemoration of the Original Settlement at Farmington in 1640. By Noah Porter, Jr. Hartford, 1841."

But in addition to this the committee of the settlement set apart in 1679 "a house lot of two acres" and other pieces of land in different parts of the town, amounting in all to more than twenty acres, to "be and remain for the occupation and improvement of the minister of said town forever."

That so much should have been done for the maintenance of religion, and that at the same time the organization of a church should be delayed for fourteen years, is to be explained by various considerations. For some time the settlement was unfortunate and unpromising. The community did not grow as the proprietors had hoped, and within nine or ten years from its foundation some of the foremost men began to remove from it. In fact, for thirty-five years the settlers struggled on, amidst Indian wars, sicknesses and floods, and at the end were scarcely more in number than during the first eight years of the settlement. But this is not all. There were religious conditions which may have led to a postponement of action. The first half century of New England history had witnessed a great change in the religious life of the people. The early immigrants were almost without exception church members, and conspicuous for their Puritan piety. But, notwithstanding the rigid training already alluded to, the children did not uniformly grow up pious, while among the later immigrants there was greater diversity of beliefs and practices than among those who came first. To secure political rights, which in all the colonies were somewhat dependent on church membership, compromises were resorted to, such as the "half-way covenant"; the number of actual church

members diminished (at least relatively), and formalism in the churches took the place of the solemn and substantial piety of the earlier period. The decline of religion became more marked from the time of King Philip's war, which was contemporaneous with the first settlement of Mattatuck, and aroused so much anxiety that the General Court called upon the ministers of the colony to take special pains to instruct the people in the duties of religion and to stir up and awaken them to repentance and a reformation of manners. As might have been expected, a day of fasting and prayer was appointed. But the General Court of Massachusetts went still further, and (in 1679) called together a synod of the churches to consider "what are the evils that have provoked the Lord to bring his judgments on New England, and what is to be done that these evils may be reformed." The report of the committee appointed to frame an answer to these queries speaks of the neglect of church-fellowship, indifference to baptism, the spread of profaneness, the desecration of the Sabbath, the want of family discipline, lawsuits, promise-breaking, strivings after worldly gain, intemperance in bodily enjoyments, immodest apparel and irreverent behavior and inattention in the house of God during public worship. "In Scripture we read of but one man," says the committee, solemnly, "that slept at a sermon, and that sin had like to have cost him his life: Acts xx. 9."

It was in such a period as this (and the picture of it is as lurid as if it had been painted two hundred years later) that the colony from Farmington settled in the valley of the Naugatuck. That these

people should have made the necessary material preparations for the establishment of religion and the ministry among them was a matter of course, perhaps a matter of compulsion; but it did not follow that the organization of a church must immediately take place.

The Rev. Jeremiah Peck had been a resident of Waterbury for more than two years before the first step toward a formal organization of a church was taken, by applying to the General Court for permission to "embody." "We, at least some of, the inhabitants of Waterbury, being by the goodness of God inclined and desirous to promote the concerns of the kingdom of Christ in this place by coming into church order, ... humbly request the consent of the General Court now assembling, that we may, as God shall give us cause and assistance, proceed to the gathering of a Congregational church in this place." So ran the application, written by Mr. Peck's somewhat pedantic pen; and the response was as hearty as could have been wished: "This Court do freely grant them their request, and shall freely encourage them in their beginnings, and desire the Lord to give them good success therein." This was at the May session, 1691. It appears from a letter from Mr. Peck's successor, the Rev. John Southmayd, to the Rev. Thomas Prince, of Boston, that the church was organized and Mr. Peck installed as its pastor on the 26th of August, following. At that date the churches within the present limits of Connecticut numbered twenty-five.

From the same letter we learn that the number of male members in the new organization was seven; but of this leading event in the history of

the Waterbury church we have no further information that is very definite. One of these men was undoubtedly Isaac Bronson, who with Mr. Peck signed the application addressed to the General Court. "There can be but little doubt," says Dr. Henry Bronson, the historian of Waterbury,* "that John Stanley and Thomas Judd, senior, were also of the number." Other male church members in the settlement were Obadiah Richards, Abraham Andruss, John Hopkins (probably), Joseph Gaylord, Thomas Judd, Jr., Benjamin Barnes and Thomas Judd, son of William. All these, except Hopkins, had sat under the ministry of Samuel Hooker. The last named four had been admitted to church membership at Farmington within two years, two of them indeed within a few months. But it would have been in keeping with the method adopted in New Haven and elsewhere if these twelve men had selected seven of their own number as specially well fitted to carry spiritual burdens, and had made them the "seven pillars of the church." We are informed by Trumbull in his "History of Connecticut" that a church was organized by subscribing to a confession of faith and a covenant upon a day of fasting and prayer. "Neighboring elders and churches were present on these occasions, assisted in the public solemnities and gave their consent."† If the organization of the Waterbury church took place on the 26th of August, it must have been on a Sunday; but provision must somehow have been made for the attendance of delegates from neigh-

*"The History of Waterbury, Connecticut; the Original Township; with an Appendix of Biography, etc. By Henry Bronson, M. D. Waterbury, 1858."

†Vol. I, p. 285.

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boring churches—perhaps Farmington and Woodbury and Derby and New Haven, and possibly Milford and Hartford—and the usual discourse must have been preached, and the initiatory acts solemnly gone through with. The minister's house, which Mr. Peck had already been occupying for some time, was probably large enough to accommodate the worshippers who came together, without the slightest inconvenience.

Such was the origin of the First church in Waterbury, and such was the world in which it was established. The town as originally incorporated (in May, 1686) measured about seventeen miles from north to south and nine miles from east to west through its widest part. It embraced an area of one hundred and thirty-three square miles or eighty-five thousand acres. And since in those days parish and town were one and the same, these were the dimensions of the parish. It was a large piece of territory and suggested large opportunities; but everything else was small. The population was scanty, the means of subsistence were limited and uncertain, and the life of the people, barring their outlook toward God and heaven, was as narrow and hard as we can well imagine. I wonder whether these men and women who had turned their backs upon the European world and had left it so far behind them, with its great evils and its great sorrows, and the younger ones who knew it only by occasional and brief report, troubled themselves about what was going on across the sea, except when, now and then, it concerned their personal interests. I wonder whether they gave much thought even to colonial affairs, save when

these were forced upon their attention by some threatening of Indian outbreak or by "the soldiers passing to and fro." "We live remotely," they said, in one of their appeals for aid, "in a corner of the wilderness, which in our affairs costs us much charge, pains and hardships." The clearing away of the forest, the breaking of the new soil, the providing shelter for themselves and their cattle, must have engrossed time and effort and thought. That they should have done so much for the support of the ministry and for schools and in due time should have proceeded to erect a meeting-house for the community, is much to their credit, even if they failed in broad views of the world behind them or were lacking in novel philosophic theories.

The theories, however, and the larger life came all in good time; for the germs and principles of true growth were in these men. It was a very vital thing, this Anglo-Saxon stock that had been transplanted so strangely to a new world, and it was sure to become great and mighty.

Even if I had referred only in the briefest way to the birthday which we are celebrating, I should still have had but scant space in which to narrate the story of two hundred years. I cannot paint a picture, I can only sketch an outline. Details give a certain kind of interest, but on a small canvas there is not room for details, and we must aim at a general effect. It will perhaps help us to see things more clearly if we recognize certain large divisions in this period of two hundred years through which our church has lived, and fix our thought upon certain familiar lines of life and action. Let us remember, then, that there was a

period of small beginnings, which was also a period of hardships and hopelessness; that this was followed by a period of improvement, in which plantation and church became thoroughly established. Then, about 1740, came the era of disintegration, when the old parish was divided into societies, and new centres of life were developed at points remote from the old centre of the town; when ecclesiastical dissent also began to manifest itself and to demand legal recognition. Then came the Revolutionary period, the significance of which to the community and to the church can not be easily over-estimated, and following closely upon that, the period of religious decadence. Here in Waterbury the era of renewed prosperity in church life cannot be said to have begun until 1816, when the famous Dr. Asahel Nettleton preached here, with his well-known evangelistic fervor, for nearly a year.* We cannot say that it has continued uninterrupted through the seventy-five years that have since elapsed, but it has been great enough to place this latest era in contrast with all that preceded it. It has been an era not only of renewed prosperity in temporal and spiritual things, but an era of good feeling and mutual toleration, of missions and multiplied churches, an era of progress and hope.

In the early life of every old New England parish there are two concrete facts which stand forth conspicuous, the minister and the meeting-house. They are as prominent in the history of the Waterbury church as elsewhere, and as well worth con-

*See "Memoir of the Life and Character of Rev. Asahel Nettleton, D. D. By Bennet Tyler, D. D. Hartford: 1844." The account of Nettleton's work in Waterbury is on pp. 92-94.

sideration, if we would learn what the church signified in the early days and how the people lived and struggled.

I have already quoted an appeal made by Waterbury for state aid, in which it is said, "We live remotely in a corner of the wilderness." In this appeal, which prayed for assistance in erecting a meeting house, special hardships are spoken of: "The providence of God, and that in several ways, hath brought us low—by losses of the fruits of the earth, losses in our living stock, but especially by much sickness among us for the space of the last four years." The troubles here referred to were greater even than those to which new settlements are commonly exposed. In the same year in which this petition was presented—it was a few weeks after the organization of the church—the "great flood" had occurred, a disaster which devastated the settlement and came near destroying it altogether. But without this misfortune there would have been enough to discourage the inhabitants; for it was a time of war, and many of the evils of war were familiar to them. From 1689 to 1713 there was war between England and France, except for about four years, and the colonies were necessarily involved in it. Crops were destroyed by hostile savages, cattle were driven away, dwellings were burned, men and women were murdered or carried captive; so that for a series of years the settlements were kept in a state of alarm. During this whole period Waterbury was a frontier town, and especially exposed to depredations. It does not appear that it was actually invaded except in one instance, but it was impossible to avoid anxiety, and the

daily life of this peace-loving people was shaped with reference to the perils of war.

The gloom was increased by a movement which set in as early as 1686; I mean the emigration of some of the first settlers to more fertile and prosperous parts of the country. One by one the old proprietors withdrew, until eleven of them had left the settlement. Ten of the proprietors had died, and only fifteen of the original thirty-six remained. The young men were naturally reluctant to stay, and the tide of emigration could hardly be checked. To all the rest was added the "great sickness" which broke out in October, 1712, and prevailed for nearly a year, carrying off one-tenth of the population.

It was during such a period as this that the Waterbury church was organized, and in such dark days as these the devout men of the community decided to build a meeting-house. "The encouragement which we do particularly petition for," said the selectmen, "is that our public rates may be given to us for the space of the four next ensuing years." The modest request was granted, and the meeting-house was begun. It was finished ere the end of 1694, and continued to accommodate the church and the town for thirty-five years, or until 1729. It stood near the east end of Centre square—a small building with doors on the east, west and south sides.

In this house, which Mr. Peck had labored to secure, he probably did not preach more than a year or two. He was "by a fit of the appoplex disenabled for the work of the ministry, and some years after (June 7th, 1699) left this world, in the

seventy-seventh year of his age." Those must have been dark days for the invalid pastor, and the outlook must have been dark for his successor. Perhaps it was because the field was so unpromising that John Southmayd, a graduate of Harvard, young and ambitious, hesitated so long about settling in it. But he waited and worked, and the tide turned. In 1713 the misfortunes of the settlement reached their culmination. This year of the "great sickness" was the year of the restoration of peace between England and France, and the beginning of new life for the colonies. The population of Waterbury began now to increase, and with it the membership of the church. Some of those who had gone away returned; the young men were more inclined to remain (Mr. Southmayd was hardly twenty-four when he came to them), and new settlements were begun at points a little removed from the centre. The meeting-house was repaired and its seating capacity increased at an expense of fifteen pounds, and ere long it was voted that a new edifice must be built. The town had evidently entered the path of progress, and the church, so far as appears, kept pace with it. It had passed from dawn to daylight, and at the time Mr. Southmayd laid down his pastoral office (in 1739) it was enjoying a career of prosperity.

Ten years before this, after the usual prolonged struggle between the party of progress and the party of economy, it was decided that a new meeting house must be built. This second edifice was finished in 1731. It was fifty feet long and forty feet wide,* and if the dimensions seem insignificant

*Smaller by one hundred square feet than the present conference room of the First church.

we must remember that the population of the entire town, scattered over its one hundred and thirty-three square miles, was not more than three hundred souls. This was the second of four church edifices which preceded the present one, and it had a longer life than either of the others. With occasional alterations and amendments it served the purposes of the town, and afterward of the First society, until near the end of the century. It stood, beneath storm and sunshine, through all the era of disintegration and dissent of which I have spoken, through the Revolutionary period, through the period of political reconstruction and religious decline, and was not superseded by anything better until 1796. It must have been some such edifice as this, surviving to a still later day, and forming the centre of a multitude of associations and memories, that prompted Emerson to write :

We love the venerable house
  Our fathers built to God;
In heaven are kept their grateful vows,
  Their dust endears the sod.

Here holy thoughts a light have shed
  From many a radiant face,
And prayers of tender hope have spread
  A perfume through the place.

From humble tenements around
  Came up the pensive train,
And in the church a blessing found
  Which filled their homes again.

They live with God, their homes are dust,
  But here their children pray,
And in this fleeting lifetime trust
  To find the narrow way.

If we could look in upon one of those assemblies that gathered in that eighteenth century meeting house, any time between 1740 and 1790, how strange it would seem to us! How quaint the minister in his professional garb, looking down as a divine herald from the lofty desk! how sober and dignified the congregation, seated according to age and rank in the high backed square pews! how motley the gathering of young people in the galleries, each betraying in his own way the inward conflict between the exuberance of youth and the fear of the swift-coming penalty. From Sabbath to Sabbath they assembled thus, and from year to year, listening reverently in the sanctuary and lunching solemnly in the "Sabba'-day house," while Mr. Southmayd, growing feeble, gave place to Mr. Leavenworth, and Mr. Leavenworth in his turn grew old in one of the longest pastorates on record.

At the time when the Rev. John Southmayd laid down his pastoral office—that is, in 1739—there was much that was promising in the condition of ecclesiastical affairs, and very little that was discouraging, either in Waterbury or in the colony at large. Ten years previously the town had been annexed to New Haven county, and now the Waterbury church was in close and advantageous alliance with the New Haven Association and formed one of the compact group of churches which constituted the "establishment" in Connecticut. The group was more compact and more thoroughly organized than it otherwise would have been, because of the work accomplished through the adoption of the "Saybrook platform" in the

commonwealth. It was in 1708 that the General Court, "being made sensible of the defects of discipline in the churches of this government," convened the famous synod by which the Saybrook platform was constructed—a platform including a confession of faith, heads of agreement and articles of discipline. The new constitution thus prepared marks the beginning of a new era in the history of the Connecticut churches. "A uniform standard of faith and action being thus agreed upon, a period of harmony and good feeling followed, such as had not been experienced for many years." The churches, and especially the ministers, were brought into closer union, and prepared for perils and conflicts and achievements of which they had little anticipation.

But underneath these tokens of prosperity certain new tendencies were already at work, and these ere long produced results which to those who clung to the old order of things must have been a severe trial. The first of these—inevitably involved in the increase of population and the extension of the settlement over a wider area—was a tendency to territorial division and to a disintegration of the original parish; the second—of vastly greater moment than any territorial changes—was the development of "dissent" and the formation of new sects and churches within the limits and in the very strongholds of the old Congregationalism. It would be interesting to follow out both of these movements. The first will be so fully illustrated in the several histories of our "daughter churches" that I need not dwell upon it; but I must touch, however briefly, upon the history of dissent in the old Puritan town.

For seventy years the only form of church government known in the colony of Connecticut was the Congregational. The Congregational churches constituted in fact, if not in theory, an "establishment," and the prejudice of the people against other forms is illustrated by an incident mentioned in Winthrop's journal, or rather, by Governor Winthrop's interpretation of it. In his son's room, he says, there was a volume containing the Greek Testament, Psalms and Common Prayer, and he solemnly avers that the "mice," having access to the volume, "ate every leaf of the Common Prayer, but touched not the other parts of the book."* In various places, however, there were persons of good repute who had been educated in the Church of England, and who had little sympathy with the rigid doctrines and discipline of the New England churches. In Stratford there were a good many such, and the Rev. Timothy Cutler of that place must have come under their influence, for not long after his appointment as rector of Yale college he embraced Episcopacy, to the dismay of the college corporation and various other friends. Mr. Cutler and several others, including the Rev. Samuel Johnson of West Haven, visited England to receive Episcopal ordination, and Mr. Johnson in the course of time returned to America, and became president of Columbia college. Among the inhabitants of West Haven when Mr. Johnson preached there as a Congregationalist, was a person named James Brown. Whether he had come under Episcopal influence through Mr. Johnson, I

*Quoted by C. W. Elliott in "The New England History," Vol. I. p. 414.

can not say; but not long after his removal to Waterbury, which was in 1722, he was an Episcopalian, and appears to have been the first of that persuasion in the town. In 1737 there was about half a dozen Episcopalian families in Waterbury, and in that year divine service was performed here for the first time according to the rites of the Church of England. It was the small beginning from which large results were to flow.

The movement received aid from an unexpected quarter. In 1740 there came to pass in New England the "great awakening," or, in other words, a remarkable revival of evangelical religion, under the influence of Whitefield, Jonathan Edwards and other prominent men of the time. Whitefield landed in Boston that year, and at once compelled the attention of the multitudes. He preached to crowds numbering thousands, not only in the meeting-houses, but upon the common. A great excitement followed, and it spread through the colonies. Much good no doubt resulted, and also much evil. For the revival was everywhere accompanied with errors and extravagances. The "disposition to follow not truth nor reason, nor any rule of conduct but inward impulses," manifested itself in all quarters; a class of itinerating ministers appeared, who swept across the country, spreading calumny and contention as they went; indeed, excesses of all kinds became common.

The people of the colonies, judged by their attitude toward the new movement, were divided into three classes: Those who accepted it with all its extravagances as a work of God; those who acknowledged God's hand in it, but protested

against the excesses; and those who looked with no favor upon the new measures, but condemned them as evil and only evil. In this last class were some, of course, who remained in their Congregationalism; but many found relief for their thought and feeling by abandoning the church of their fathers and becoming Episcopalians. All this was illustrated in Waterbury, no less than elsewhere. The old society was shaken and almost rent in pieces, and the Episcopal parish profited by the confusion and division; for many, annoyed and disgusted at what they saw, became "churchmen." This was about the condition of things when Mr. Mark Leavenworth, the successor of the Rev. John Southmayd, appeared upon the field of action.

Mr. Leavenworth's ministry is conspicuous not only in the history of the Waterbury church, but in the ecclesiastical history of Connecticut, because of its long duration. It began in 1740 and continued until 1797. Within the limits of this pastorate, therefore, took place some of the greatest and most critical events of our national life. Chief among these was, of course, the war of the Revolution. I need hardly refer to the events of the Revolution, or the causes that led to it; they are familiar to you and your children. I need only remind you that after an agitation of ten years the Continental Congress in 1774 decreed a general boycott (as we should call it now), a system of non-intercourse with the mother country, and that this plan having been promptly adopted by the House of Representatives of Connecticut, the matter came quickly before the towns for action. In Waterbury, action was taken on the 17th of November in the same

year, and the result showed that a large majority of the people were advocates of colonial rights and ready to suffer for their vindication. The position then assumed was not receded from. The conflict came on, slowly but surely, and Waterbury had her full share in it. "Few of us," it has been said, "have any adequate conception of the disturbed condition of our country in those dark and perilous days," and there was distress here as well as elsewhere.

But the actual condition of things cannot be appreciated except as we take into account the extent to which the ecclesiastical element entered into the case. There were strong reasons why the Church of England men should sympathize with the mother country. These reasons were in many cases effective, and "churchmen" and patriots found themselves pitted against each other in every community in which dissent had secured a footing. It was certainly so in Waterbury. The patriots early took a decisive stand (as we have seen) against the designs of the mother country, and an equally decided stand against their Tory neighbors, and the result was a specially bitter antagonism between the two churches. It would be interesting to show the bearings of the war upon the fortunes of the churches and of their respective pastors, Mr. Leavenworth and the Rev. James Scovill; but I cannot delay, even in this important field. I only remind you that the success of the patriot cause involved not alone the results which the patriots directly aimed at, but others which they hardly dared to hope for. The way was prepared for our noble written constitution, and for

such legislation as that of 1784, "for securing the rights of conscience"—a law which permitted a man to join any denomination of Christians he pleased, and led on to that beneficent separation of church and state which characterizes our national life.

The effect of the Revolution on the church and religion must, upon the whole, have been good; but its immediate consequences might almost be characterized as disastrous. That the Episcopal society should have suffered was a matter of course. But in the Congregational church, where one would suppose the success of the colonial cause ought to have involved an increase of prosperity, the actual result was a long and serious decline in religion. In the "Christian Spectator" for June, 1833, there is an elaborate article* entitled "The Religious Declension in New England during the Latter Half of the Last Century." As this article clearly shows, the declension was very real and very widespread, and Waterbury was involved in it. It came partly as a reaction from the violent measures and extreme views of the revival period, and partly as a result of political conditions—the influence of the times upon religion and the church. I cannot give you details, for the records are wanting; but you are justified in thinking of the days which followed the Revolutionary war as days of decadence and gloom.

But this, of course, was not to last. The era of renewed prosperity may be regarded as dating from the building of the third house of worship (that which afterward became "Gothic hall"), which

* Written, by the way, by the Rev. Luther Hart, formerly pastor of the church in Plymouth.

was dedicated in 1796. When the sound of the bell —placed in the steeple not long after the dedication—first rung out over the hillsides of old Mattatuck, and it was voted that the Episcopal society should have the use of it "on all proper occasions," it was evident that religion was again uttering her voice, and also that religion meant charity and brotherly love. The discords of the Revolutionary time were dying out, to be revived no more, and the work of the Lord was to be accomplished by new hands and upon a broader basis. It was at this epoch (1793) that the Congregational churches of Connecticut began their noble frontier mission work,—a work which ere long extended from Vermont to Louisiana, and which through varying phases has continued until now.

My hour is almost ended, and I have brought you only a little more than half way along our journey of two hundred years. The period that remains is no less interesting and certainly no less important than that which we have traversed, but it is more like ourselves, less strange and quaint, and more readily taken for granted. I must seek, however, to characterize it, so far as I can, in rapid outline.

I have spoken of the era of renewed prosperity as having begun in 1796. Three years later than this, the Rev. Edward Porter, Mr. Leavenworth's colleague for a short time, gave way to the Rev. Holland Weeks (one of the ablest men of the Waterbury ministry, I have reason to think) whose pastorate extended to 1806. The fact that Mr. Weeks was dismissed for want of support* shows

*See p. 17 of "Farewell Sermon, delivered December 21, 1806. By Holland Weeks, A. M. New Haven: 1807."

that the lowest ebb of worldly prosperity in the First church had not hitherto been reached. But it was reached now, and the tide was turning. Between 1800 and 1820 a double transformation took place which makes this epoch a marked one in the history of the town and the church. In the town at large that new era of prosperity was entered upon which still shines upon us and in the light and warmth of which we have grown to be a flourishing city. At the beginning of the century, Waterbury was an ordinary country village, with less than an average supply of attractions, and a poor prospect before it. In the estimation of the surrounding towns it was a kind of Nazareth, of which nothing good could be said. But it had in it what was better than topographical advantages—a group of ingenious, industrious, wide-awake men, and it had through the shaping of events an hour of golden opportunity. In this quiet, unpromising village, just at the opening of the century, the manufacture of gilt buttons and of clocks was begun, and from that time until now the "brass industry" has steadily grown, and has transformed not only the old village, but the entire Naugatuck valley, into "something rich and strange." The record becomes doubly interesting when we find that in spiritual things also there was a revival of prosperity.

The Rev. Mr. Weeks, in his farewell discourse, said to the people he was leaving, "You will feel, I hope, the great importance of a speedy re-settlement of the gospel ministry. . . . If possible, let the first candidate you employ be the one on whom you fix your affections to be your minister. And

'fixing, fix' (as Dr. Young says in the choice of a friend), 'and then confide till death.'"* The hope thus expressed was hardly fulfilled, for the pastorate remained vacant for nearly two years, and between the end of 1808, when the Rev. Luke Wood was called, and the end of 1864, when the Rev. George Bushnell resigned—a period of just the same length as Mr. Leavenworth's ministry—the church had eight installed pastors, besides two or three acting pastors serving for more than a year. Of the eight pastorates Mr. Wood's was the longest, but during a large part of the time he was a sufferer from ill-health. For about a year (in 1816) his place was supplied by Dr. Nettleton, to whom I have already referred; and it was under his ministry that the era of prosperity really began in the church. Dr. Nettleton's preaching had been followed by revivals of religion wherever he went, and the results here were similar to those produced elsewhere. First of all, more than a hundred persons were added to the church, some of whom have continued with us almost to the present time. And besides this, a foreign missionary society was established, which flourished for some years, the Ladies' Benevolent society was organized, which has continued until now, the prayer meeting became an institution of the church, and the Sunday school began its career of blessed influence. The "revival," as tested by its immediate effects, culminated in the summer of 1817. In February, April and June of that year, one hundred and eighteen persons were received into the church; in October there was only one addition, in the whole

* Farewell Sermon, p. 18.

year 1818 only two, and in 1819 only one. But the origin of the institutions I have mentioned seems to be connected with the new birth of interest in religious things which was manifested throughout New England at this time, and so strikingly manifested in Waterbury.

And the new age which we then entered upon has been an age of institutions. Church life through all the land has grown more and more objective, more and more institutional and concrete, and the tendency in that direction, as we should naturally anticipate in an industrial community, has been especially marked in Waterbury. In 1835 the First society erected its fourth church building, which after standing just forty years, to a day, was removed to give place to the present edifice. In all the appliances of modern church life—parlors, chapel, organ, choir and the like—we have kept pace with the progress of the nation, and in the organizations by which the church reaches out a strong arm into the secular life—Christian associations, industrial schools, boys' clubs, hospitals, and many more—we have had a goodly share. That at the same time we have recognized the divine science of theology as a living and growing rather than a dead thing, I need not insist in the presence of those who know us.

Of course I cannot do justice to the characteristics of the present age in our church life without referring, however briefly, to the development of other churches from our own—representing other and at first hostile denominations—and the gradual approximation to brotherhood and spiritual union

which has taken place among them. To the establishment of Episcopacy here, I have already referred. Two other non-Congregational churches have appeared among us within the present century—the Baptists in 1803, the Methodists twelve years later. They were in each case an expression of the sense of spiritual need and the duty of spiritual activity. Looked upon at first not only with suspicion, but with hatred, they have vindicated for themselves a place in the respect and affections of the most conservative representatives of the old way. In all the Lord's warfare now, we move on side by side and elbow to elbow, as if we had always been friends.

The prosperity of these "daughter churches" which bear Episcopal and Baptist and Methodist names is exceeded in our city only by that of the daughter which bears our own name. I should feel that the ecclesiastical history of Waterbury was indeed sadly incomplete were I not sure that the conspicuous place of the Second Congregational church in the life of our city would somehow receive full recognition in our bi-centennial services. That it has outstripped the mother church, not only, but all the churches of Connecticut in membership, is a fact worth thinking of; but this is by no means the only boast it has a right to make. We are glad of the co-operation we find in such a daughter in handing down to new generations the old faith and worship, and in remaking the world for the Master.

Brethren and friends: It seemed to me befitting that while standing on this high place of our history, with loftier summits rising into view, we

should pause long enough to look back over the landscape of the past, that we might see by what path we had come and recall the varied experiences of the way. It is thus we shall learn to know ourselves aright, and the better prepare ourselves for the momentous tasks of the future. Every such story has its moral; every such record abounds in lessons. You must deduce them for yourselves. But this, surely, should be our feeling as a church —that our past achievement bears to the great whole some such relation as the foundation walls of an edifice bear to the completed and beautiful structure. Our church has had a life two hundred years long; yet what have we been but workers on the foundation walls? Let us not be satisfied with past results; let us work on, assured that the walls on which we labor, if we labor aright, are

> The first foundations of that new, near Day
> Which shall be builded out of heaven to God.

II.

THE WATERBURY CHURCHES.

WORDS OF INTRODUCTION BY THE REV. DR. ANDERSON.

We have written upon our walls the names of the churches in the vicinity which we claim as the offspring of the old First church in Waterbury. In studying the ancient records of the town, one soon discovers with what reluctance the mother parted with her daughters. There was a conflict in almost every instance, and in every instance the child triumphed over the parent. This, which is true of the churches of the vicinage, is especially true of the churches of the city. In the case of the youngest daughter, whose name we see upon my left—the Second Congregational church, the colonization was friendly. But in regard to the other city churches represented here this evening, which are churches of other "denominations," we must acknowledge not only the mother's reluctance, in a certain sense, at parting with her offspring, but her hostility, and in some cases, I regret to say, hatred on her part toward the child. More than once heretofore I have referred in public to a vote found in the records of the old First church, bearing the interesting date, July 4th, 1800, instructing a certain committee to proceed against certain brethren and sisters of the church who had been guilty of going off to the Methodists, with the understanding that if they could not be brought to terms they must henceforth be treated as heretics, and "rejected"

according to the Scriptures.* Strangely and beautifully in contrast with all this is the attitude of our Waterbury churches toward one another today. We feel that not only the Congregational churches of the vicinage but the Episcopal churches of our city, if they will allow us to say so, are the daughters of the old First church, and no less so the Baptist church, and the Methodist churches.

And it seemed to me, looking the field over and considering what services would be proper for such a celebration as this, that we must have at least one service in which the different denominations, as we call them—the churches of different names here in our city—should be represented. I desired that there should be a manifestation here, to-day, of the brotherhood of the church,—a manifestation in which, I know, those are willing to take part who are under certain limitations by virtue of their canon law, no less than others whose polity leaves them free. So I have asked the Rev. Dr. Rowland to speak for the church whose establishment in Waterbury dates back to 1740 or thereabouts, and the Rev. Mr. Elsdon to speak for the Baptist church

*The complete record of the action of the church is as follows:

"Waterbury, July 4, A. D. 1800. Met according to adjournment. Voted, That Reuben Frisbie and Stephen Hotchkiss be a committee to inform a number of the brethren and sisters of this church, who sometime since went off to the Methodists, that the church, having taken proper steps, according to the gospel, to gain them to their duty, without success, are about to proceed to reject them, unless they come forward and make gospel satisfaction.

"Waterbury, Sept. 16th, 1800. . . . Having twice admonished Mrs. Lydia Mix, Mrs. Susanna Munson, Mrs. Sarah Hoadly, Mr. Gershom Olds and Mrs. Sybil Olds, agreeable to Titus 3, 10, and having waited upon them with much forbearance and tenderness, without success, Voted to reject them from our fellowship and communion, agreeable to the direction of the apostle in said text.

Test, HOLLAND WEEKS, Clerk."

The words of the passage appealed to are: "A man that is a heretic, after the first and second admonition, reject."

which originated here in 1803, and the Rev. Mr. Eggleston to represent our Methodist brethren, who organized a church in 1815. Mr. Maltby—a fitting representative, not alone because of his official relations—will tell the story of the Second Congregational church; and toward the end the services will blossom out into a poem composed by the senior pastor of this our youngest and largest and most vigorous daughter.

I welcome you, friends, to these services in which so many are to take part. I welcome also these official representatives of the several churches, to each of whom some part has been assigned. Although we cannot hear from all of you in words of response, we rejoice to have you with us on this festal day.

ADDRESS BY THE REV. EDMUND ROWLAND, D. D., RECTOR OF ST. JOHN'S CHURCH.

There is a passage in Macaulay's "History of England" that is not half as well known as it ought to be, for its literary merit alone, if for no other reason. It is that passage in which, about to speak of the wars between the "cavaliers" and the "roundheads," he leaves the subject for a moment and enters upon a eulogy of the Puritans. It is a grand theme; his pen was never better occupied than in that eulogy. They were a noble race of men, and I have found that all those who make any claim whatever to descent from the Puritans,

no matter what their affiliations at present may be, are very glad to accept this view of them. They were sterling men. God knows, I wish we had more such men to-day—men of deep convictions and men who had the courage of their convictions.

They came to this country with the purpose of carrying out here the idea of a church without a bishop and a state without a king; but not the idea of a state without a church. They certainly were the established church in this country—at all events, in this section of the country. An examination of the old records of New England will show how closely the church and the state were one; nor did they intend there should be anything else here but the church of the Puritans. This First church established in Waterbury was a church of the Puritans, and I am sure it scarcely entered into the minds of the founders of the First church that the voice of an Episcopal minister would ever be heard in the church, to say nothing of the voice of a Baptist minister. Indeed, I think it was usually the policy of that church to avoid the Episcopalians and the Baptists and the Methodists, and also to make them feel as if they were interlopers. It was the custom of the day. The Puritans had been persecuted in the old country, and they were perhaps not unwilling to retaliate upon the church that persecuted them, when that church came to be represented here. They wanted the ground for themselves; they were the established church; and it was the rule almost always, the final argument of those days, to persecute. If a man did not believe exactly as you did, the next thing, after having tried argument with him, was to persecute, to make him

uncomfortable. I am very glad that those days have gone by and that we live in better times. Toleration is a mark of the advance of our age in religious thought.

Dr. Anderson has said that this church may in some sense be considered the mother of the Episcopal church, and it is true that it may be so considered. The Episcopal churches received the benefit, largely, of the instructions given in this church. It is a significant fact that when we look over the personnel of our Episcopal church, we find a very small proportion of our members—whether of our clergy or of our lay members—who were born and brought up and educated in the Episcopal fold. Take the bishops; it has been said that not more than one-tenth of the whole number of our bishops were born and educated in the Episcopal church. They have all been drawn from other denominations. If that is true of bishops, it is likewise true of the lower clergy. Whenever I look around among my acquaintances in the ministry, I find that those who were born and brought up in the church are very few and far between; and it is so among the members of our churches. Perhaps not in so large a proportion, because the Episcopal laity in this country are largely of foreign birth; nevertheless a very considerable proportion of our laity were born and brought up outside of the church.

Now, if this be so, what follows? Why, it follows, that if we have religious zeal, learning, faith, charity, we have got them from somewhere outside of ourselves,—that those ministers who were educated in other denominations brought them with

them into our church; and I believe that is very generally felt. But it is a thing we do not think of as often as we ought,—how much we are indebted to one another in this Christian community for religious ideas. It is impossible that this church here should keep to itself the teaching it has received in these two hundred years. That teaching has gone out into the community. It has made men examples for the community to emulate, and it has made men who have united themselves with other denominations distinguished for those virtues which have been here inculcated.

I do not know that I am able to speak upon the doctrines, the actual doctrines, of Congregationalism, as distinguished from those that I hold. It is not incumbent upon me that I should. I may say that I am very ignorant of the actual teachings of Congregationalism. I know something of the old doctrines of the Presbyterian church, but I know very little of the doctrines of the Congregationalists as held to-day. I have had friends who were Congregationalists, of whom, perhaps, I might have received instruction. I have one friend in especial, who, I think, is prominent in this denomination. I have never heard him say much about doctrines, but I know how high a power his life has, and how much good he is doing in the place where God has put him. I never heard him speak of "election," but I should judge from his conduct and his words that he believes election to be as broad as humanity itself. I never heard him speak of the doctrine of predestination; I do not know whether he is a supralapsarian or a sublapsarian, but I know that he feels that God's foreknowledge

makes no difference with man's free will. I don't know whether he believes in the verbal inspiration of the Scriptures, but I do know that he finds in the Scriptures the word of God, and that he draws from them inspiring lessons every day of his life. I don't know that he believes in the doctrine of probation after death, but I know that he is anxious to have all men feel that they have a probation in this life. He would have every human being, wherever he may be, have a knowledge of his probation and what it is.

That friend of mine is the pastor of this church, and in bringing you the greetings of the church to which I minister in this place, I would also say that I sincerely trust no call will ever separate him from the First church, or from Waterbury (to which he belongs as much as he belongs to you), except that last call which bids him come up higher into the kingdom of heaven.

ADDRESS BY THE REV. W. P. ELSDON, PASTOR OF THE FIRST BAPTIST CHURCH.

When I go down to my old home, I turn myself into a Methodist for the time being, that I may fully fellowship the dear father and other kindred there. To-day I have been glad to turn myself into a Congregationalist, and so doing I had a very great treat, this afternoon, in listening to that admirable historical discourse which Dr. Anderson gave us. I count myself very happy to be here to-

night to speak a word on this auspicious occasion. And yet I feel like a stripling; I feel small and insignificant in this august presence; I am so young—only eighty-eight years old—alongside of this majestic two-hundred. I am completely overshadowed. You know I am speaking as the Baptist church. Personally I am not quite eighty-eight; but I am expected to represent the Baptist church.

That, by the way, is a very difficult thing to do. The Baptists are the worst kind of people I ever knew to represent at all. They remind me of a story of a boy who had been behaving badly, and whose mother "went for him." He ran, but the mother was gaining on him; so he dropped on his hands and knees and crawled under the barn, where she couldn't reach him, and lay there. She waited until his father came home, and then committed the taws and the cause to him. When he went out to the barn, and dropped on his hands and knees, to go under it, the boy said, "Oh, father, is she after you too?" That boy had no idea that his father could represent his mother. And I have a very difficult task for to-night, if I represent the Baptist church. My own church, here in Waterbury, may possibly submit to it, provided I behave myself as I should. I was reading in a New York paper this morning about some man who had been elected to office, I think in Pennsylvania. The writer, describing him, said that he was a "mugwump of the most unscrupulous integrity." Now, if my integrity should get off the track a little, my church to-morrow would utterly repudiate my representation of them. So you see I have to go carefully. The Baptists are

very democratic, even more democratic than the Congregationalists.

While I do not know that there is any organic fellowship, lying anywhere in the dim past, between this mother church and the church I have the honor to serve (at any rate I have not been able to discover any fact that would so indicate) yet I have got hold of this, that establishes a sort of connection after all:—When one of those earlier church buildings of which Dr. Anderson told us to-day was put up, an election was held at which those were chosen who should occupy the highest seat in the church. I think it was the pew at the head of the house, with its square walls and high—that pew in which were seated those who were most honorable by reason of rank and by reason of age in the congregation. Now, I believe there are at least three members in my church to-day who are descended from some of the original seven that were elected to that highest honor in the house of the Lord; and yet that was very long ago, long before there was any Baptist church.

I understand that in the early days of Baptist history it was very difficult to get a footing in the town. The first Baptist church was built in the woods, and they had to go to the woods to worship. Well, thank God, we have got out of the woods, and this First Congregational church has got out of the woods, too, as evidenced in the fact that I am invited to speak here to-night. Congregationalism is not a "standing order" any longer; it is a marching order; it is going on, I hope, toward perfection. I don't know that I am naturally a conservative; possibly I might not have come out of the church

of my fathers if I had been. But, whatever remains of conservatism there may be in me, I was greatly pleased as well as surprised last Monday, at what I saw and heard at the conference of New Haven county Baptist ministers in the city of New Haven. The subject of the paper for the day was the inspiration of the Scriptures, and there was developed in that paper and in the discussion that followed, a remarkable variety of sentiment concerning that great and vastly important doctrine; views were expressed by the different brethren ranging all the way from the most narrow and rigid verbal theory of inspiration to—well, I don't like to say how far it went in the other direction. But it was worth a good deal to me to remember, thinking it all over afterward, that in a conference of Baptist ministers—of Baptist ministers serving in the same county—views so diverse concerning a matter so fundamental could be freely uttered, and could find the largest toleration. We are indeed marching; we are not a standing order any more.

While appreciating fully the greatness of our differences, I rejoice in the essential unity of the Christian faith.

> O Lord and Master of us all,
> Whate'er our name or sign,—

I bless God that this is true, as we sang here tonight. At the bottom, at the root, we are of one blood. Some day we may have not only one Lord, but one faith and one baptism. At least, when the millenium comes, I suppose that will be; and meanwhile I do bless God for our essential Christian unity; I rejoice in every manifestation of it.

and therefore am always glad to take part in such gatherings as this. When our Methodist brethren began organizing their Epworth leagues, I began grumbling, and denouncing them in my way, for breaking into that magnificent organization of Christian unity, the Young People's Society of Christian Endeavor. Now, alas ! the bad example is infectious, and there is a movement of the same kind in the Baptist churches—though they say that it isn't like the Epworth league, that we may still be affiliated with Christian Endeavor unions, though organized as Baptist Young People's societies. But I, partly because I am so dogmatic and denominational, did rejoice in the privilege the Christian Endeavor movement afforded me of making known my hearty Christian sympathy with all believers and our essential unity ; so that I have been protesting right along against this new movement, and I uttered my protest against it at our state anniversary last month.

I am glad to be here to-night. I congratulate this old First church on her two hundred years that lie in the past. I hope that God will make the years to come more abundantly fruitful. I hope that God will multiply the peace and the prosperity of his people, and that the Christian fellowship which exists in these churches in Waterbury may be enlarged more and more in the days to come. The botanist goes out into the fields, and immediately begins to classify and separate and group together grasses, plants, trees and ferns, although they all belong to the same kingdom. The astronomer projects his telescope into the heavens, and begins to group together and classify the stars,

although they are all one. It is one kingdom of nature, it is one celestial sphere. And so is it with us; when we get down beneath the form, when we get to the inner heart, the vital force, the living substance, we find, "whate'er our name or sign," that we are children of the one Father, holding essentially the one faith. And, please God, we shall finally dwell together in the one church triumphant.

ADDRESS BY THE REV. A. C. EGGLESTON, PASTOR OF THE FIRST METHODIST EPISCOPAL CHURCH.

I am always very glad to attend exercises of this sort. There are epochs in the history of churches, as well as in the lives of men, that may well be noted. These centennial occasions serve to make vivid and real our national and ecclesiastical history; we go back into a real past; we take history out of the realm of fiction and imagination and make it live before us. To me personally the services of to-day are full of the deepest interest; for I am a descendant by both my father and my mother from those who at the first wrestled with the wilderness here in Connecticut; only my line goes back to the settlement of Windsor in 1640, and not to Mattatuck.

To-day by these exercises we are led back to take our places with those thirty or thirty-five families, who first entered the wilderness here and grappled with the earth in its natural roughness,

to subdue it, to build homes for themselves and to rear their children in the fear of God. The rocks and streams were here—the hills and meadows all untilled and uncultivated. The new settlers built twenty-five or thirty log houses, scattered here and there, where now are the great churches and beautiful homes. What labor, what care, what patience, what watchfulness against savages, they must have exercised! The meadows, how valuable they were; for they could be easily tilled, and would furnish pasturage and hay for cattle and horses and sheep! The forests, the primeval forests, how massive, how hard to cut down and clear away!

Thirty families came, then, to settle here at Mattatuck, and these were all the people in the town, then sixteen or seventeen miles long by nine miles wide. There was no church nearer than Farmington, twenty miles away; so these twenty-five or thirty families, two hundred years ago, founded this First church in Waterbury. And I think that in this they did wisely, for themselves and for their children and for us.

But here is a question of chronology that troubles me. Chronology is a hard subject to tackle, anyway,—the chronology of the Bible, of history, of geology. Here is the point: All this happened only two hundred years ago. When I meditate upon the work accomplished in this country; when I think of these sixty millions of people and these forty-four states; when I think of the work of subjugating the wilderness and establishing our homes, our commerce, our railroads, our telegraphs and telephones; when I think of our colleges and schools and churches—a Christian church of some

sort for every five hundred people in the land—why, it seems to me impossible that all this should have been wrought out in two hundred years. This is worse than asking a man to believe the Bible stories! We read in the Bible how the Lord led the children of Israel out of Egypt, and finally placed David upon the throne as the equal of all kings. That took nearly five hundred years; and it isn't yet four hundred years since Columbus first discovered the islands of the west, and only two hundred and seventy-one years, next month, since the Pilgrims landed on Plymouth Rock. But this is contrary to all experience! Whoever heard of a great continent, thousands of miles in extent, redeemed from the wilderness, subdued, peopled, educated, and raised to the very highest enlightenment in two hundred years? And yet the pastor of this church asks me to believe that all this has been accomplished in that length of time, and he brings up his old records to prove it. Well, I want to believe it, and as a Methodist I suppose I ought to. But if so, I shall believe that the age of God's wonders has not passed.

I sometimes think the churches in their quiet lives are like the genealogies of the antediluvian patriarchs; two hundred years have to go by before they really get to living. It is written of Methuselah that he was nearly two hundred years old when he begat Lamech. What that old patriarch had been doing all those years nobody knows; seemingly, nothing worth recording. But at length Lamech is born, and then it is said, "Methuselah lived after he begat Lamech seven hundred and eighty-two years, and begat sons and daughters."

Apparently, it took those old patriarchs about two hundred years to come to their maturity; and the same seems to be true of some churches. But while it is pleasant to remember the past, it is still more pleasant to look forward, and to feel assured that there is no reason why these churches should not go on for the future, increasing in piety and in every good work among men.

I am not here, however, to make a long speech. I am here to bring to this First church of Waterbury the Christian greetings of the Methodist churches of this old town. I bring to you, Christian brethren, our most hearty good wishes for your continued prosperity. We desire, not that you should decrease in any way, but that you should increase in all spiritual grace and usefulness. As Methodists we are not here to pull down, or to hinder, or to depreciate any good work, but to give hearty fellowship and help in the great task of caring for and tilling the Master's vineyard. We rejoice in the work done by those brave and earnest men who founded and maintained this church under difficulties seemingly insurmountable, and we pray that the blessings of the past may only be prophecies of the glory which shall crown this Zion in the future.*

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* A careful account of the origin of Methodism in Waterbury, and a history of the First Methodist Episcopal church, was published in the Waterbury *American* of July 5th, 1889 (weekly edition). It was written by Mr. A. F. Abbott for the forthcoming History of Waterbury.

PAPER BY MR. D. F. MALTBY, OF THE SECOND CONGREGATIONAL CHURCH.

On the 3d of February, 1851, a special meeting of the Congregational society of Waterbury was "warned" by the society's committee, to meet on the evening of February 10th, to take into consideration, in connection with other business, the organization of a Second Congregational society. The population of the place at that time was about 5,500, and the membership of the church nearly 400. Waterbury had already become noted for its manufacturing industries and for its enterprising business men, many of whom were members of the Congregational church and society. They were looking forward to an increased business, and a larger and more rapid growth of population. Such men as Aaron Benedict, P. W. Carter, the Hon. Green Kendrick, the brothers Philo and William Brown, and Edward Scovill—men of broad views in business, and of broad views also in regard to the moral and religious wants of the community—foresaw the growth of Waterbury, and recognized the fact that while there was no dissension in the church, and it was not so large as to make parish duties burdensome to the pastor, it would be good and wise policy to make fuller provision for moral and religious instruction and church fellowship.

At the meeting held February 10th, 1851, in answer to the call, the following resolution was passed:

Voted, that this society deem it expedient and necessary for the interest of Congregationalism, and also of our own society, that a new Congregational church be formed in this place.

Voted, that Messrs. Nelson Hall, Gideon L. Platt, Charles Benedict, Newton Hine, Jr., and Dyer Ames, Jr., be a committee to procure subscriptions for a new house of worship, and said subscriptions not to be binding on any one unless $15,000 are pledged.

This at that time was considered, and was, a large amount to raise to start a new society. Several adjourned meetings of the society were held, to hear reports from the committee and to keep alive the interest. At the eighth adjourned meeting, held October 25th, 1851, the committee reported, that the amount necessary to make the subscription binding, namely, $15,000, had been procured. The same evening the book was opened for names of subscribers to the new Congregational society. There were ten names subscribed in the following order: Charles Benedict, J. M. Burrall, Douglas F. Maltby, Augustus S. Chase, Augustus M. Blakesley, J. Watson White, Edwin A. Lum, Charles Partree, Nelson Hall, and Norton J. Buel. Half of the number have been chosen deacons of the Second church; half the number have been laid away in the city of the dead.

Some months after the organization of the society, that is, on the 4th of April, 1852, a daughter was born to the First church, and was named the Second Congregational church. It was organized with a membership of fifty. Thirty-five were received from the First church, and fifteen from twelve other churches. Thirteen of these are still members, thirteen have removed to other places,

and twenty-four have *stars* prefixed to their names.

The first pastor was the Rev. Seagrove W. Magill, installed soon after the church was organized. Dr. Magill was a man of fine physique and commanding presence, possessed of a great deal of dignity, yet very kind, tender and fatherly—a man who won the confidence and love of his people. His sermons were carefully written, showing study of both thought and expression, requiring very close attention on the part of his hearers. His good common sense and sound judgment, in both temporal and spiritual matters, made him just the man to lay well the foundation of the new organization, and the church still feels the power of his strong hand, his safe instruction, and wise counsel. For twelve years in this community he lived a noble life as a trusted and honored citizen, greatly admired and beloved.*

The Rev. Elisha Whittlesey succeeded Mr. Magill, coming at a time when there was more than ordinary religious interest in the Sunday school. He entered into the work with earnestness, and quite large additions were made to the membership of the church soon after he came. The church prospered under his pastorate of nearly six years.

The Rev. Edward G. Beckwith succeeded Mr. Whittlesey. It was only necessary for him to preach one sermon in our pulpit to turn our hearts toward him. He was a man exceedingly attractive both in and out of the pulpit, a very interesting and earnest preacher, genial and sympathetic, able and

* Dr. Magill died on Sunday morning, January 20th, 1884. On the next Sunday a memorial service was preached by the Rev. J. G. Davenport, of which a full abstract was published in the Waterbury *American*, January 28th, 1884.—EDITOR.

ready to adapt himself to all with whom he came in contact. Preaching the gospel of Christ, and living it in his daily life, he reached the hearts of his people. He was fertile in expedients for helping the society financially, and in enlisting all, old and young, in the work of the church. The society very soon paid its large debt, which had long been a heavy load to carry, and the church had a large amount of work constantly before it. His ministry of ten years and three months brought both church and society into an exceedingly prosperous condition.

Before Dr. Beckwith, who was securely locked up in the hearts of his people, left, the Lord in a special manner had opened the way for another, who was not to break the lock, but to use the key in the same effective fashion. And so it came about that the Rev. John G. Davenport, who had preached in Dr. Beckwith's pulpit for a single Sabbath, became Dr. Beckwith's successor. Mr. Davenport has now entered upon his eleventh year as our pastor; the lock has not been broken, but the key has opened it. We love him just as truly as we did Dr. Beckwith, and the Lord has signally blessed his ministry—as the growth of the church, not only in membership but in Christian character and activity, testifies.

The steady and rapid increase in the membership of the Second church, from the beginning until now will appear in the following statement, showing the number received by the several pastors:

By Mr. Magill, on profession		76,	by letter		226;	total,	302.
By Mr. Whittlesey,	"	101,	"		86;	"	187.
By Dr. Beckwith,	"	222,	"		180;	"	402.
By Mr. Davenport,	"	247,	"		298;	"	545.
Between pastorates,	"	4,	"		17;	"	21

The entire number received, to the present time, is 1457; the present membership is 836.

We went out from the mother church a small company, imbued with something of the same spirit she had in bidding us go. She promised us sympathy and help as we might need, and for many years we had need of both; for our faith was sorely tried, and our pockets, which were not richly lined, were heavily taxed. It was a sorry sight on the morning of January 19th, 1857, to see the beautiful steeple of the new church, lying prostrate on the roof of the buildings south of it, even as far as the roof of Irving block, and the south-west corner of the edifice in ruins. But the sympathy and help of the mother church, and others, gave us courage and cheer.

We rejoice in uniting with our beloved and honored mother in celebrating her bi-centennial birthday. We rejoice in the pleasant feeling existing between the mother and the daughter, and we pray that the Lord may guide and bless both of us in all our future history.

POEM BY THE REV. JOHN G. DAVENPORT PASTOR OF THE SECOND CONGREGATIONAL CHURCH.

One night I was sitting on Centre square
Charmed with the scene that is ever fair,
Watching the elms in their silvery glow,
And their shadows flung on the grass below;
Noting the bronzes, tall and grand,

That grace the common on either hand,
Catching the glitter and glint that play
Like the flash of gems on the fountain's spray;
Tracing fantastic figures made
By paths inwoven with light and shade;
Glancing anon at the buildings fair
That compass so grandly our famous square.
Many passed by and I dreamily heard
The ripple of laughter, the earnest word,
The jest of the flippant, the ribald song,
The rythmic step of the hurrying throng.
But little I thought of the eager life
With which the beautiful scene was rife;
The pictures wrought in the evening's glow
Suggested others of long ago.

The lights grew dim and a shadow fell
O'er the scenes that I knew and loved so well.
The buildings that stood in their proud array
Melted like mists and faded away;
And on either side I could faintly trace
The rudest of cabins in their place,
Whose narrow windows revealed the rays
Of the twinkling light of other days;
And from out the marshes between I heard
The voice of the frog and the water-bird,
And a dampness mantled the evening air
That chilled my soul like a grim despair.

The scene was shifted, and now the breeze
Swept sadly sighing through forest trees;
And out on the night air, shrill and high,
From the hill-top rang the wild beast's cry.
I turned, and where Harmony has her home,

Uplifting its graceful arch and dome,
A wigwam was standing, with skins apart,
And a fire within with a crimson heart,
And round the glow, on the earthen floor,
A cluster of savages, half a score.
Some fashioned their arrows, and some displayed
The bows that their skillful hands had made;
Some told of the brilliant chase, and some
Sat like sphinxes, unmoved and dumb.

But while I was looking, St. John's sweet bell
To the present recalled with its lingering knell,
Proclaiming afar that another hour
Had passed beyond human reach and power.
The radiant picture again I knew,
To fact, not fancy, its features true.
"I must leave," said I; when near me drew,
As I thought, a figure in somber hue,
Of style antique and of saintly air,
And of face as dignified as fair.
A startled look filled his searching eyes,
As of gravest doubt or of wild surprise.
With courtesy bowing, he eagerly said,
"In just returning from realms of the dead
I sought to discover again the place,
Familiar so long with my form and face.
And I thought it was here, but all I can see
Appears but a puzzling mystery.
Name for me, sir, if you will, this town."
Astonished, I said, "It has great renown;
Do you carry a watch?" and the words we sing
Regarding the "everlasting spring"
Suggested their most irrelevant rhyme.
But I murmured, "You take no note of time.

'Tis Waterbury town," said I;
"A place where so many would live and die
That real estate is exceedingly high;
Where brass is moulded to forms untold,
And ever transmuted to shining gold;
Where hammer and anvil ne'er cease to ring,
Nor busiest wheels to whirl and sing;
Where"—but he stopped me. "Somewhere here
I preached the gospel for many a year,
But just where it was, I'm not so clear.
I thought I remembered the sacred spot,
But going thither, my soul waxed hot
At finding uplifted toward the sky
A brazen horse on an altar high,
An idol vaunting itself just there
Where I warned them of idols to beware.
Shocked at the horrible sight I had seen,
I fled to the opposite end of the green,
When, lo, on another altar there,
The form of a woman appeared in air.
Whether Fate or Fury, I could not tell,
Or Diana of Ephesus, noted well,
Or the Virgin Mary, or other dame;
But my soul was crushed with the awful shame.
And I saw (and no grief could equal mine)
The lighted candles about her shrine.
Oh tell me, sir, can it truly be
That this town has lapsed to idolatry?"

"Oh no," I answered, with stifled laugh,
"Don't take our horse for a golden calf.
We never worship yon prancing steed,
Preferring a record for better speed.
And as for the woman over there,

With the coronet circling her nut-brown hair,
It's Victory, holding the wreath of bays
For the heroes worthy of deathless praise.
If a *woman* we worshipped, we'd bow the knee
To a creature of not so high metal as she.

"But, please sir, who *are* you?" I now inquired,
For to know the quaint visitor I aspired.
Said he, "When I threaded this spacious park
And here was abiding, they called me 'Mark.'
Through more than a century's half I stood
For all I thought noble and pure and good,
And tried, with such powers as I had, to win
The people I loved from the grasp of sin.
The fruit of my labor I do not know;
They've wholly forgotten, ah, long ago,
The earnest words that I uttered here,
And him who spake them, I greatly fear.
All is so changed; it cannot be
That Waterbury remembers me.
I've even failed to discover my bones,
Or decipher on plainest memorial stones
The name that once was accounted dear;
Alas, alas, they're ungrateful here."

"Why, Reverend Mark Leavenworth!" I replied;
"Your name and your influence have not died.
The seeds of truth that you planted here
Yield blossom and fruitage, year by year.
Look over this busy, progressive town,
Extending the fertile valley down,
And climbing the slopes to the sunny height
That watches and guards us on left and right;
Consider the palaces here of toil,

The beautiful homes that garland the soil,
The buildings reared for the children's weal,
And the temples where thousands humbly kneel;
Observe how the bustle of life is here
With its ceaseless vigor and hope and cheer,
And in all that is best in this noble town
You've a right to discover your own renown.
You and the others laid broad and sure
Foundation stones that shall ever endure.
Integrity flawless and purpose true,
The justice that never withholds the due,
A public spirit that's high and strong,
Conscience to scuttle the public wrong,
Regard for the welfare of man that sees
Far over the bounds of present ease,—
All this in the early days you taught,
And thus for the future you grandly wrought.
And so, while your bones may be disinterred
And to peaceful and honored couch transferred,
Your life 'mid these latest, most stirring days
Goes throbbing on through our crowded ways,
And Waterbury 's responsive still
To the force of your sturdy and manly will."

The old man smiled, and he asked, "But where
Now worship the people of my care?"
I pointed at once to the graceful spire
All flooded and gilt with electric fire:
"Here in a temple both rich and strong
Your dear old church is uplifting its song,
And worshipping Him, with reverent soul,
Who lives unchanged while the ages roll."
"But who stands now where I stood, to tell
The slippery ways that lead to hell?"

"One Joseph now points to the heavenly bliss,
And urges the people to strive for this."
"Not Joseph Bellamy, here returned,
A mightier logic having learned?
Ah, here he would often weave his chain
From a fervid heart and glowing brain,
And with it would leave his listeners bound
As under a magic spell profound.
He cannot be here again to show
The ills that the non-elect shall know?"
"That Bethlehem star is set," I said,
"Your ancient Bellamy's with the dead.
Perchance were he, sainted, to come again
To labor on earth for the souls of men,
He long might live as a man at large,
Enrolled as a minister "without charge."
The world has been moving, as you must know,
Since he, sir, and you in death lay low.
Old issues are passing, new truths appear,
Earth's vision is broadening year by year.
The clergyman stands of his age a part,
The product of forces that pulse in its heart,
Athrill with its thought and aglow with its zeal,
Discerning the false and embracing the real
That leap into view at the turn of the wheel.
His sensitive spirit is pained with the need
Of society given to lust and to greed,
And he eagerly lifts to the view of mankind
The perfect ideal, the heavenly mind,
Strength wedded with gentleness, virtue unpriced,
The splendor of manhood, the crown of the Christ.
And thus (while its product) he fashions his age,
And leads ever up to a worthier stage;
His voice as the trumpet whose musical peal

To conflict calls onward, to conquest as real.
Our Joseph, succeeding you here, we esteem
As a man for his time, in his office supreme,
Awake to the truth and the need of the hour
And bringing to duty high culture and power."

My visitor listened, and studied the while
The church uplifting its shadow-wreathed pile.
He seemed to be dreaming of years that are past
As he waited in silence; then suddenly asked,
"How solves he the question, profound and sublime,
The deepest and grandest inquiry of time?"
My mind flew at once to the themes of our thought
Whose study had special perplexity brought.
The mode of creation, direct or by stages,
The author or authors of Pentateuch pages,
Free trade or protection as best for a nation,
The Andover view of post-mortem probation,
Prohibition or license, the Gospel of John—
Are a few of the points that I lingered upon;
But what was the query he questioned about,
I shortly confessed I was somewhat in doubt.
"I mean, sir," now turning in wonder to me,
"How God can be sovereign, and man can be free.
The question we struggled with, year after year,
And settled with logic as weighty as clear,
But found, having ended and laid down our pen,
That the question was there to be settled again.
Has this, my successor, 'mid time's evolution,
Secured what is truly a valid solution?"

"He's come quite as near it," I answered, "as man
In the dim light of earth ever needs to, or can.
A word that explains it has dropped from above,

"One Joseph now points to the heavenly bliss,
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"He's come quite as near it," I answered, "as man
In the dim light of earth ever needs to, or can.
A word that explains it has dropped from above,

Just here, beside the cottage wall,
The clustering lilacs made
A bower of beauty and of peace
Enwrapped in deepest shade.

What was my joy to see the girl
Sit spinning here alone,
As dignified, and calm and sweet
As queen upon her throne.

Her profile only was in view,
But this was classic grace;
And filmy wreaths of sunny hair
Bordered the noble face.

I saw that while she twirled the wheel,
Her eyes would oft incline
To letters which I recognized
(O blessed fact!) as mine.

Against the background of the years
That picture still I see,—
The maiden at her spinning-wheel,
So beautiful to me.

Her robe was homespun, white and blue,
Her folded kerchief gray,
Her snowy apron wrought with flowers,
The apple-blooms of May.

Her brow was decked with dainty cap,
A rosebud gemmed her breast;
She wore a look of thoughtfulness
And yet of peace and rest.

She charmed me as I stood and gazed,
She seemed so pure and fair;
I could have thought an angel sat
In her old oaken chair.

'O Ruth, my Ruth,' at length I said,
And hastened to her side;
'I've come to give you all my heart,
And pray you be my bride.'

She started, and the mantling blush
Rose over cheek and brow;
Will you be mine?' I eager said,
'O tell me, tell me now.'

She sat me down beside her there
Within the lilacs' shade,
And said, 'Of that of which you speak,
I earnestly have prayed.

And yet I cannot clearly see
The way my feet should tread,
And know not if my heart be right
In urging me to wed.

Our God has called you to a course
Of duty grand and high,
A work too lofty to be shared
With one so weak as I.

I think I love the holy Lord,
And wish his will to do;
And so I wait his certain sign
That I should go with you.'

'Ruth, let us pray,' I humbly said;
We fell upon our knees;
I heard the robin's happy song,
The whisper of the trees.

'O Thou, whose mighty reign is love,
Reveal to us thy way,
O take us, guide us as thou wilt,
Unitedly we pray.'

As we uprose, Ruth turned to me
And placed her hand in mine;
'I'm yours,' she said, 'my soul receives
The Master's holy sign.

For, as you prayed, a glory fell
That filled my raptured heart,
And in it came a voice to me:
With him till death shall part.'

She laid her cheek upon my breast,
Her eyes agleam with bliss,
And then with holy tenderness
I gave the virgin kiss.

And nature seemed athrill with song,
Rose-fragrance filled the air,
A brighter sun was pouring down
Its glory everywhere.

The months rolled by, and when at length
I here found blest employ,
A bride I brought her to my home,
My youth's sweet strength and joy."

The speaker had ceased, but continued to gaze
In the gloom at bright visions of earlier days;
And his tears that fell like the drops of the sky
Proved it's pathos to live and it's pathos to die.

Together we came to the centre again,
And he questioned of much that's occurred among men.
"Who governs Connecticut now?" said he,
And I tried to explain of the possible three,
Each claiming the chief of the state to be.
I fear that my language was not quite plain,

For he quickly added, "A wonderful gain,
If governors three are now needed to reign!"
And I briefly told of the nation great,
Built up of sovereign state on state;
Of the flag of the glorious stripe and star
Proclaiming liberty near and far;
Of the lands magnificent we have won,
Spread out from the rise to the set of sun;
Of the power of the nation, great and high,
Which nothing, but Chili, dares defy;
Of the hope we have that in coming time
The people of every race and clime,
Like the dwellers upon this favored shore,
Shall exult in plenty and power; and more,
In the purity, peace and life divine
That flow from the gospel's holy shrine.

As I spoke at last of this gladsome day,
When churches and people should come to pay
Their gratulations to one that has told
Her centuries twain, our mother old,
He said, "How gladly I'd meet them there,
To speak of her record so grand and fair!
But, lest I be absent those golden days,
I'll voice for her now a song of praise."
And his melody rang on the midnight air,
And rose to God like the soul of prayer:

"Glorious Lord, whose praises ever
Rise from earth and rolling sea,
And whose honors starry heavens
Rapturous chant eternally!
Hear us, Father,
While we lift our song to thee.

Thou did'st grant thy grace and favor
To the fathers when they prayed;
Through the wilderness did'st lead them
When they humbly sought thine aid;
Hear us, Father,
For on thee our souls are stayed.

For the mother church we bless thee,
For the long and faithful years
She has borne her holy witness
To the God that calmed her fears;
Guide her, Father,
Through her gladness and her tears.

For the souls who here have sought thee,
And the seeking surely find;
For the noble sons and daughters
Who have gone to bless mankind,
Lord, we thank thee,
Give to us the Christlike mind.

On thy servant who delivers
Here thy message sweet of love,
Shed the richest, holiest blessing
From the radiant courts above;
O'er him ever
Spread thy wings, O heavenly Dove.

When the work of life is ended,
And the weary journey o'er,
With the precious saints departed
May we tread the golden shore,
And, O Father,
Worthily thy love adore."

III.

THE MOTHER AND DAUGHTERS.

THE CHURCH IN FARMINGTON.

BY THE REV. EDWARD A. SMITH.

The designation of one church as mother, and of another as daughter, has been frequent on this occasion. Your courteous circular of invitation refers to your own church as the mother of Watertown, Plymouth, Wolcott and other churches, and finally in all dutifulness speaks of the old church at Farmington as the "mother of us all." This use of the words "mother" and "daughter" is wholly appropriate, and yet a person who is in the habit of asking himself questions will presently begin weighing the words, "mother church" and "daughter church," and asking how much of a truly maternal and filial relation has existed between Farmington and Waterbury.

The plain truth confronts us that there is at present no intimacy between mother and daughter. With all friendliness, there is still no direct and immediate intercourse between the two bodies. Was it ever otherwise? The old records, to which one at first naturally turns for an answer, surprise us by their silence on this point. It seems strange to say it, but the old books of the two churches scarcely betray the fact that one church knew of the existence of the other. The Farmington church indeed, when men first began to settle at Mattatuck, laid a hand of remonstrance on certain men by the name of Judd and on a certain other named Standley, saying to William Judd that they "see not his call to remove on account of any strait

ness for outward subsistence," and counselled him, "if it may be with satisfaction to his spirit to continue his abode with them." The whole party they urge (there being as yet no church established in the new region) to be "wary of engaging far until some comfortable hopes appear of being suited for the inward man." This caution, you will notice, was given to settlers previous to the formation of the church. But when the church at Mattatuck was finally organized there is no mention made of the fact; there is no large written entry running across the page to record the birth of a new church. Truly, so far as the old pages go, these churches were mother and daughter only as the ledge of rock on the hillside is mother to the big boulder which has rolled down to the meadow below. The boulder and the ledge have parted, and are nothing to one another henceforth. So, if one look no further than the surface, did Farmington and Waterbury apparently lead separate and distinct existences.

But if any one should infer that these churches were in reality strangers to one another, he would greatly err. No! they were really in close contact, the currents of life flowing continually from one to another. All along through their history these churches, and indeed all churches of Connecticut, present one type of feeling, of doctrine, of usage, and this similarity of type would indicate continual intercourse and interdependence. It might well be that old German villages a few miles apart, and with a mountain between them, should diverge greatly in dialect and usage and dress; but these Connecticut churches, though twenty miles apart, were really near neighbors in spiritual things.

Indeed all the twenty-five churches of the state were in pretty close connection with one another. Distinct organizations, they yet formed a homogeneous body of great unanimity of sentiment.

There were several forces which tended to press the settlements and churches near together. One of these was the Indian, who by perpetual menace of tomahawk and torch did unintentional missionary work in making men discover the goodness and pleasantness of brethren dwelling together in unity. Especially in frontier towns like these, white men found themselves forced into a certain harmony of feeling as a defence against their savage neighbors.

Another compacting pressure was found in their similar religious perils. They had to fight hard to keep up Christian faith and practice, amid the hardships and anxieties of frontier life. It is very easy for settlers in a new country to let religious life burn low. And these early Christian people in Connecticut in their earnest struggle against heathenism among themselves were able the better to understand one another's experience. They became readily sympathetic with one another, as is natural for men who are fighting the same battle with the same resolute purpose. It is possible that their opportunities for intercouse were limited, yet these men, craving contact with neighboring towns and churches, came quickly to an understanding with one another, and the occasional intercourse which was possible went far in the way of promoting a sense of fellowship.

The fellowship of the churches was still further advanced by the sessions of the General Court.

The churches were virtually all present there, by their ministers or prominent church members. Their continual association with one another on that floor, as well as the discussion of matters belonging to the churches (which made up a large part of the business of the legislature), was one prolonged process of weaving the church life of one section with that of another. This body was not unlike a house of bishops in its care of the churches. It decided, for instance, that one church must hasten to get a preacher; that a complainant from another church had no ground for complaint; it granted or refused permission to form new churches. In this body, as in a forum, the leading men of each community touched the men of other towns and churches, and gave and received thought and sentiment on religious affairs.

Finally, there came the interesting experiment which the Connecticut churches made in harnessing themselves up into a stiff ecclesiastical fellowship. Good understanding and order were to be compulsory. Ministers of a county or half county were to be put in groups charged to keep the ministry pure. Churches and ministers were put into yet other groups called "consociations," and were made responsible for good religious order in their dioceses. It was an armor which they could not wear long. Before long it was to be laid aside; but the effort to give themselves close coherence showed first of all the enjoyment of a fellowship already existing. The almost unanimous acceptance of the Saybrook system was proof of a strong consensus in favor of the system, and the existence of such a common consent is evidence that a cer-

tain amount of fellowship had already come into being. But beside showing the existence of fellowship, the system provided for a further development of it. The meetings of the various ecclesiastical bodies thus established brought men into frequent and close contact with one another. Although the records are strangely silent, the fact that men's hearts were warmed by Christian fellowship cannot be hidden. It lies written in records which are better interpreters of life than those yellow pages which make up the early archives of the church.

But this community of feeling is not a thing simply of the past. It is a happy reality of the present. There are now more avenues of communication open between churches, and there is more of interchange of sentiment between them, than men are wont to suppose. Such measure of firmness and warmth of Christian faith as we happen to possess would, if it were realized, prove to be largely reinforced and braced by the goodly fellowship of the churches. To a very large degree we are aided by influences which circle among the churches, coming in to us at our windows and flowing out again to regions beyond.

Now in view of this comradeship of the churches we owe it to ourselves to recognize it and to get the good which it is designed to do us. In this connection we may properly ask ourselves whether we ought not to make more of the gathering of churches in conferences and the like. Possibly some of us have a distaste for these meetings. But believe me, many a man who has gone to such places prepared to be wearied with much dullness and many infelicities has in this unpretending assembly

found an outlook given to him upon a wider field of the Christian life, and an opportunity afforded for beholding a type of religion different from his own, but noble, interesting and profitable to contemplate. The Book of Revelation speaks of a certain voice as being like a voice of many waters. Such a manifoldness of voice a man may detect if, with ear ready to hear, he will sit and listen in some of these assemblages of the churches. If he has a soul at all in sympathy with human life, he will hear (from among the commonplace and the tedious, always to be met with in such places) a voice varied and rich with the manifoldness of human experience.

We are set round about with a savagery not of war paint, but a savagery of immoralities, dishonesties, quiet cruelties and selfish unbeliefs, and we need that help which can be got by contact with friends and by the sight of the regiments, divisions and corps of that great army of which we are a part. In view of this fellowship of the churches we owe it also to others to recognize it and to see to it that the strength of some be brought to the support of such other parts of our commonwealth as are weak. There are great changes going on. In one place the change consists of a coming in of foreign life, and the local church cannot alone grapple with it. In other places our sympathies are touched by the decay of the old New England life. When the farmhouses are falling to pieces, decay threatens also the old church. Old and failing towns tend to become bad towns; and these are a source of infinite harm to the state. Bad men and women will come from them into your commu-

nities; bad streams will flow into state politics; foul vapors will float down and rest on the life of the commonwealth. But where weakness appears, the strength which other regions can furnish should be brought to its aid. In old times the churches, as we have said, were members one of another; and we of this day are no less closely knit in interest with our sister churches. The problem of the city is one to be studied by all of the churches. The problem of the country towns belongs also to all of us. It cannot be solved by those who are in immediate contact with the evil, but must be taken up by all the churches of the state. The robust and well-to-do are, by means of their courage and gifts, to aid in bearing burdens which rest very heavily on other parts of the state.

The churches of Waterbury, Farmington and those which have sprung up in this region since we went apart, are all fingers of one hand, members of one body. The bond is no less real than it was in former days, nor do I believe that the church is less ready to meet obligations which we owe as members of that body of which our Redeemer is the Head.

THE CHURCH IN WATERTOWN.

BY THE REV. ROBERT PEGRUM.

Believing that the records of church history give to us numerous proofs of divine faithfulness and lead us to remember our own duties and privileges, we do well thus to assemble for the appropriate celebration of the bi-centennial of the First church

of Christ in this city. My part in these interesting exercises is to extend the heartiest congratulations and best wishes of the first-born child to her aged mother on her two hundredth birthday; and, as it always affords pleasure to parents advanced in years to remember the youthful days of their children, it is my intention to remind our ecclesiastical mother of some of the experiences connected with the early life of the eldest daughter.

Watertown, originally a part of Waterbury, was first permanently settled in 1721. The "Public Records of the Colony of Connecticut" state that in October, 1732, thirty-two men petitioned the General Court for "winter privileges." The following is a copy of the petition:

Whereas a considerable number of families in the northwest corner of the bounds of Waterbury town, by their great distance from the meeting-house (which is to several nine miles and to those that are nearest three), and exceeding bad way, and more especially by reason of a great river, called Waterbury river, which for the great part of the winter and spring is not passable, are debarred from the hearing of the word preached, to the number of above thirty families, we having met together, September, 1732, and appointed the subscribers, then and there to petition the town of Waterbury for an abatement of our parts of the minister's rate for the space of four months (namely, the three winter months of this present winter coming and the month of March next) in case we should hire a minister on our own charge to preach the word among us, and they, the rest of said town, refusing, we have appointed Deacon Samuel Brown and Lieutenant Samuel Heacock our committee, to represent and lay our difficult circumstances before this honorable Assembly; and the humble prayer of your memorialists is that we may have liberty to hire a minister for the space of those four months before mentioned, being the most difficult part of the year, at our own charge, and that we also may have an abatement of our parts of the minister's rate

and be discharged from paying the minister of the town of Waterbury during said four months, as we have a minister among us, either for this present year or for a longer time, as you in your great wisdom shall think best. And your memorialists shall, as in duty bound, ever pray.

This memorial, the original of which is still extant, was dated October 4th, 1732, and signed by Samuel Brown and Samuel Heacock. On the back of it are thirty-two names, the list being headed by Capt. William Heacock and Dr. John Warner. The petition was granted for four years.

In May, 1733, they asked to be made a society, stating that they had hired a minister, Mr. Daniel Granger, that they were "universally suited in him" and that he was not "ill pleased" with them. This petition and two similar ones, in May and October, 1734, were denied. In October, 1736, forty-five families asked to be made a society, and were again denied; but they were allowed five months "winter privileges" for two years. In May, 1737, they asked again to be made a society, and were denied. In October, 1737, on petition, a committee was appointed by the General Court to consider their case and report. In May, 1738, the committee reported in favor of their being made a distinct ecclesiastical society, and proposed a line of division; but Waterbury opposed the movement, and a new committee was appointed. This committee in May, 1738, reported thirty-seven families and a population of 230 in the proposed society. In October, 1738, the committee reported the same line, and the petition was granted, the society being named Westbury.

The first meeting house was erected in 1741. The second church edifice was built in 1772; and,

as a very large quantity of heavy timber was used in its construction, the builders were obliged to get assistance from five towns in order to raise it. The present church edifice was dedicated January 29th, 1840.

In May, 1739, the ecclesiastical society of Westbury had leave granted them by the General Court "to embody in church estate," that is, to organize a church with the approval of neighboring ministers and churches. This church, with many others, was organized as the result of the "great awakening," which began in 1735 and continued to 1741.

The first pastor was the Rev. John Trumbull. He graduated at Yale College in 1735, and was licensed to preach by the New Haven county Association of ministers on May 29th, 1739. The minutes of the council of churches that ordained Mr. Trumbull are still to be seen in the library of Yale University. According to these minutes, the exact date of his ordination and installation as pastor of this church was January 16th, 1740 (new style). The one hundred and fiftieth anniversary of the event was celebrated in 1890.* From Barber's "Historical Collections of Connecticut" we learn that

* The discourse delivered on this occasion was published in pamphlet form, with the following title: "A Memorial and Historical Sermon in celebration of the One Hundred and Fiftieth Anniversary of the Installation of Rev. John Trumbull, the First Pastor of the First Church of Christ in Watertown, Conn., Preached Sunday morning, June 1, 1890, by Rev. Robert Pegrum. Press of the Woodbury Reporter, 1890."

The centenary of the incorporation of the town was celebrated with public exercises, including addresses and a procession, on Thursday, June 17th, 1880. An account of the proceedings, with a report of addresses by the Hon. F. J. Kingsbury, the Rev. Nathaniel Richardson, D. D., and others, was published in the Waterbury *American* of June 17th and 18th. At this celebration an interesting account of Episcopacy in Watertown was given by the Rev. Dr. Richardson, but the existence of a Congregational church was not recognized.—EDITOR.

the ordination took place at the house of Deacon Hickox, about two miles east of the place where the church now stands. Mrs. Rebecca Judd, who lived to be ninety-nine years old, was baptized a few days afterward, being the first child baptized in the parish. Mr. Trumbull continued in sole charge of the church until May, 1785, when a colleague was settled. His pastorate was terminated by death in 1787. He was known as an "old light" in theology, but was very popular with the people, and acquired great influence by his generosity, hospitality and kindness. It is said that if one of his parishioners had lost a cow, or had met with any similar calamity, he would interest himself in the matter, head a subscription for his relief and persuade others to sign it. Mrs. Younglove Cutler used to describe another way in which on a certain occasion the pastor raised money for those in trouble. He placed a dollar in his cocked hat and said, "I am sorry a dollar;" and then, carrying the hat around the room, asked of each person, "How much are you sorry?" In this way the required amount was soon obtained. Mr. Trumbull was a wealthy man and a large land-holder. In Bronson's "History of Waterbury" we read that he "was not tall, but a stout, athletic man; he was sound, shrewd, humorous, and loved innocent sports." During the forty-six years of his sole pastorate 256 persons were added to the church. The following is the inscription upon his monument in the old cemetery:

Sacred to the memory of the Rev. John Trumbull, A. M., senior pastor of the Church of Christ in Westbury, and one of the Fellows of the Corporation of Yale College, who died Dec.

13, 1787, in the seventy-third year of his age and the forty-eighth of his ministry.

If distinguished learning, industry and abilities, the most unaffected piety of heart, the firmest attachment to the doctrines of the gospel, the most unblemished moral character, a studious attention and friendship to the people of his charge, the most cheerful hospitality to his friends, and ardent charity to the poor, which rendered him respectable in life, and, in a firm reliance on the merits of the Redeemer, raised his mind above the fear of death, can render the memory of the deceased dear to the survivors, and afford a worthy example to posterity; Go, reader, and imitate his virtues! Behold the upright man! His end is peace.

The second pastor was the Rev. Uriel Gridley. He graduated at Yale College in 1783, and was ordained as Mr. Trumbull's assistant, May 25th, 1785. He remained pastor until his death, which took place December 16th, 1820, in the fifty-eighth year of his age and the thirty-sixth of his ministry. He was a man of more than ordinary size and finely proportioned. A writer says of him, "I shall never forget his majestic dignity and easy grace as he walked, bowing reverently, up the broad aisle, ascended the steps to the pulpit, and turned his placid, benign face toward the audience." During the thirty-five years of his ministry, 232 persons were added to the church. A portion of the inscription on his tombstone reads thus:

Here rests in hope all that on earth remains
Of one, whom late we knew, and much we lov'd,
As husband, parent, friend and guide to heaven,—
These ties all sever'd by the hand of death.
Yet mourn we not as those who have no hope,
Our loss, his gain; our grief, we trust his joy.
For him to live was Christ, and in His steps
He humbly trod, a follower of the Lamb.

Since that date, the church has had fifteen ministers, in the following order: Horace Hooker, Darius O. Griswold, W. B. DeForest, Philo R. Hurd, D. D., Chauncey Goodrich, George P. Pruden, Samuel M. Freeland, Benjamin Parsons, Stephen Fenn, George A. P. Gilman, Franklin Tuxbury, Charles P. Croft, Benjamin D. Conkling, George A. Pelton, Robert Pegrum. All the earlier pastors have fallen asleep in Jesus; and the divine word says concerning such, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The church has been served by twenty deacons, as follows: Dr. John Warner, Jonathan Guernsey, Timothy Judd, Thomas Hickox, Samuel Hickox, Thomas Fenn, Thomas Dutton, Jared Harrison, Noah Richards, Jonah Hungerford, Charles Dayton, Clark Davis, Truman Baldwin, Benjamin M. Peck, Joel Hungerford, Lucius Woodward, Dayton Mattoon, Amos P. Baldwin, Samuel T. Dayton and Henry T. Dayton. The last two are still in office.

According to a report in the archives at Memorial Hall, Hartford, this church has enjoyed various seasons of spiritual refreshing, resulting in the conversion of many souls. From the commencement of Mr. Trumbull's ministry until the present time, 1290 persons have been received into its membership. Eight ministers have been raised up, as follows: Stephen Fenn, Israel B. Woodward, Aaron Dutton, Matthew R. Dutton, Anson S. Atwood, Frederick Gridley, John L. Seymour and Jesse Guernsey, D. D.

For many years the church has had an excellent reputation for helping forward the Lord's work in this and other lands. Mrs. Dorcas Southmayd, who died in April, 1832, bequeathed one hundred dollars to constitute a perpetual fund, the income arising therefrom to be expended annually for the benefit of the poor members of the church. The annual interest of the small amount with which the fund was begun rendered but little aid; it was, however, an excellent example, and that example has been copied by successive generations, until at the present time the income is sufficient to be of real service to the Lord's poor. The additions made to this fund in later years, by Benjamin DeForest, Jr., and others, have brought the amount up to $4,300. The original gift was like a grain of mustard, insignificant in appearance; but it has germinated and become a tree, the branches of which afford shelter to those who are destitute.

In olden times, church discipline was carried out very strictly. As an example of what was required of those under discipline, we quote the confession of a brother who was charged with falsehood and other offences:

> In view of all these my faults and inconsistencies, and the evils resulting therefrom, I desire to humble myself before God and this church, and do sincerely ask his and their forgiveness, and earnestly request this church to continue to extend their fellowship to me.

Of church votes we give two specimens, the first relating to singing and the second to prayer. In 1792 the church voted that Watts's hymns be sung on sacramental occasions, at the discretion of the pastor. In 1795 the church voted to unite with sister churches in a concert of prayer on the first

Tuesdays in January, April, July and October, according to the recommendation of the General Association.

In the early history of the society, it was the custom to register not only the date but also the cause of death. There are several curious entries. One of them, relating to the death of a lady, reads thus:

> She lived with her husband but ten weeks. He has buried two wives in ten months—a providence which never took place in Watertown before, and probably there are but few such instances in the Christian world. The ways of the Lord are past finding out.

In this death-list almost every kind of disease is mentioned from small-pox to wilful starvation. The diseases prevailing here most widely at the close of the eighteenth century were consumption and fits; in seven successive years twenty died from consumption and twenty from fits. The last word is evidently employed in a generic sense, as it is applied to persons of all ages. It has, however, occurred to me that not only individuals, but churches have fits; and "Died of fits" would form an appropriate epitaph for scores of extinct churches. Hence, the value of the apostolic exhortation, "Endeavor to keep the unity of the Spirit in the bond of peace."

THE CHURCH IN PLYMOUTH.

BY THE REV. E. B. HILLARD.

The "grand committee" appointed by the General Court of Connecticut to superintend the settlement of Mattatuck (that is, Waterbury) ordered that "for benefit of Christian duties and defense against enemies" the inhabitants of the new plantation "should settle near together." Accordingly, prior to the year 1700, all the inhabitants lived in the town centre or its immediate neighborhood. But as the lands at the centre were taken up, the new settlers had to find room in the remoter parts of the town. In 1725 or 1730 we get trace of settlers in the northern part, and here the history of Plymouth as a distinct community begins.

The northern and north-western section of the town, embracing what is now Thomaston and a part of Watertown, was called in the early time Wooster Swamp, and the settlers in it the "Northern" or "Up-river inhabitants." The first mention made of these in the Waterbury records is the following:

> December 14, 1730,—it was agreed by vote that at Wooster Swamp, according to their families, they shall have their school money according to their list, which families are Jonathan Scott, Sr., Jonathan Scott, Jr., Gershom Scott, David Scott, Samuel Thomas, Ebenezer Warner, Ebenezer Dickason, Dr. John Warner, Geo. Watton, James Williams, Joseph Nichols, Jonathan Koley, Abraham Etter, John Sutliff, Isaac Castle, Joseph Hurlbut, Henry Cook.

Most of these belonged in the western part of the "Swamp," afterwards called Westbury, now Water-

town. Of the settlers in the northern or Northbury part, Henry Cook was the earliest, coming with his family about 1728; and John Sutliff followed him a year or two later. Others joining these, they began to organize as a distinct community.

In all the early New England towns the first movement towards distinct organization was in the direction of religious privileges. The first public body organized was the church; the first public building erected was the meeting-house; the first public officer provided for was the minister. As an old writer says: "In the first settlement of New England, when the people judged their number competent to obtain a minister, they then surely seated themselves, but not before, it being as unnatural for a right New England man to live without the minister as for a smith to work his iron without fire." Accordingly, no sooner had the "northern" inhabitants become numerous enough to do something for themselves than they began to move for religious provision independent of the church at the centre of the town, to which by law they were required to pay taxes for the minister's support. At first, in 1732, they joined themselves with the "northwestern" inhabitants, in the endeavor to obtain "winter privileges," that is, the privilege of hiring a minister to preach among them during the winter months, with exemption during that period from parish rates at the centre. The first movement of the "Up-river" people toward a distinct organization was a petition to the town for winter privileges in the fall of 1734. But the town "voted they would do nothing in the

case." Two years later (September 29th, 1736), fifteen residents in the northern section—namely, Thomas Blakeslee, Henry Cook, Jonathan Cook, John Howe, Jonathan Foot, John Sutliff, John Sutliff, Jr., Samuel Towner, Samuel Frost, Barnabas Ford, Ebenezer Elwell, Gideon Allen, Isaac Castle, Daniel Curtis and John Humaston—united in the following touching appeal to the town:

Whair as it is well known to you all, that we, whose names are hearunto affixed, have our abode at such a distance from ye fixed place of publique worship in this town, and that ye circumstances of ye way, are such as yt is with difficulty yt we come to ye house of God at any time of ye year, and especaly in ye winter season is extreamly difficult and sometimes wholy imposable, and being much consarned for our poor children, yt they also might have ye opportunity of atending ye publick worship of God more conveanantly, and nothing douting of your readiness to shew cindness to us and to our children, we do therefore hearby pray and ask for yor willingness consent and approbation, yt all those who live within Bounds hearafter mentioned, may at our cost and charg, have ye preaching of ye word of life among ourselves in ye three winter months of desember jeneWary and febeuary, and be freed from paing ministeriel charg with ye town for the said three months, (being willing to pay our proportion and ministerial dues for ye other nine months of ye year), which privilidg to be enjoyed from year to year, and euery year for such term of time as ye honourable general assembly in their wisdom and goodness shall grant and determene, whereby you will much oblige your christian brethren and neibors.*

It would seem that such an appeal must have prevailed. But it did not. The original petition, which is still in existence, is endorsed as follows:

* This and one or two other documents are given in the form in which they have come down to us, without alteration in spelling, punctuation, etc. These may serve as a sample of all. To place orthographical curiosities before our readers is not our main purpose, and we adopt as a rule the orthography of to-day.—EDITOR.

"The within petition negatived at a town meeting in Waterbury, September 29th, 1736. Attest, JOHN SOUTHMAYD, Town Clerk." Of the record of the town meeting at which this appeal was rejected, only a fragment remains. From this we learn that the "subscribers of the first negatived petition" asked of the town whether they would grant them the privilege of hiring a minister during the three winter months (with exemption from ministerial charges in the town during those months) "for the three following years," and that "this liberty was voted and answered in the affirmative." In April following, an indefinite extension of this privilege was asked for, but was refused by the town. Not only so, the former privilege was in practice revoked, and the northern inhabitants were still required to pay ministerial charges at the centre.

The following month, despairing of further favor from the town, they brought their complaint and appeal before the General Assembly, which in those days was supreme in matters concerning the church as well as in those relating to the state. The memorialists describe themselves as "living on a tract of land about five miles square, whereof Barnabas Ford's dwelling house is the centre." This tract of land "adjoineth to Litchfield bounds and lieth northward of those farmers"—that is, the farmers of Westbury—"unto whom this honorable Assembly hath granted liberty to have the gospel ministry among them in the winter months, with exemption from paying rates to the support of the ministry in the town. Our habitations are eight or nine miles from the meeting house in the town, to which parish we do belong, neither are we convenient to

the above farmers, therefore were not by the act of Assembly annexed to them." The memorial proceeds:

And forasmuch as we could not attend the publick worship in s'd town therefore we applyed our selues to our town at theire meeting September 26th 1736, and they kindely granted us the libertie to haue a minister among our selues for the three winter months, and to continue for three years with exemption from ministeryall charges in the town for the s'd term; upon which we rested, and have hired and suported a minister. But to our greate surprise, the said town haue forced us to pay taxes to the suport of the ministry in the town, for those very months they had by vote (upon record) freed us, and yet we haue maintained our own minister, without the help of the town. Therefore our humble request to your honours is that you would in your wisdom consider our ciercomstances and grant us libertie to suport the gospel ministry among our selues upon our own charge, for so many months in each yeare as we shall finde our selues able, with freedom from paying taxes to the suport of the ministry in the town dureing such time and times as we shall have a minister amongst our selues. And whereas there are seueral other persons that are comeing to settle with us in the aboue mentioned Tract of Land, we therefore pray that such as may settle with us may have granted to them the same libertie and preuledge we ask for our selues, hopeing thereby we shall more easilie suport the gospel ministry amongst us, or that your honours would grant us such other relief in referance to the premeses, as may be thought convenient.

The petition was rejected in both houses, but the northern inhabitants made preparations for a renewal of their appeal. Their second memorial, presented in October, 1737, referring to the application to the town meeting of September 29th, 1736, for winter privileges for a limited period, says:

The afores'd Town meeting knowing our distressed circumstances, with all readiness Granted our request, only the

Libertie was to continue but for three years next ensuing the date of said meeting. Now our humble Request to this Assembly is that you would confirme and Ratify to us the vote of s'd Town, and make adistion theretwo if you in your wisdom think fit.

This time their application was partially successful. The Assembly enacted "that during said three months granted by the town of Waterbury to the memorialists in the three years then next ensuing, the memorialists shall be exempted from paying any charges to the support of the ministry in said town society, provided they maintain a gospel minister among themselves"; but the suggestion that the Assembly should "make addition thereto,"—that is, should lengthen the three years' period—was not adopted. The act of the Assembly was, however, an official recognition of the "northern inhabitants" as a distinct community, and from this all the rest, to the full investment of Plymouth as a town, naturally follows.

Encouraged by this initial success, they prepared to move on the General Assembly at its next session (May, 1738), for independent privileges "for such time as they should have the word dispensed among them," that is, the whole year round, if they should support a minister, instead of the three winter months only, already granted. This third memorial enlarges upon the difficulties besetting a regular attendance upon public worship at the centre of the town, and humbly requests

That in your great goodness and tender regard for us in our spiritual and most valuable interest, you would consider us, and grant us an exemption from paying ministerial charges with the town, for such time as we have the word dispensed among ourselves, at our own cost and charge.

The application failed, but defeat did not discourage the persistent memorialists. At the October session they applied for an extension of the three years' period by an addition of two years, relating at the same time more fully the difficulties of their situation:

> Your Honors hath in your wisdom and goodness given us liberty to hire a gospel minister among ourselves three months in a year for the space of three years, in the winter season, with exemption from ministerial charges in said town during said time, which will be out in February next; and we now beg leave to lay our distressed circumstances before your honors once more,—which are that we live some eight, nine, ten and eleven miles from the public worship in said town, and must pass a difficult river nine times, and go through seventeen pairs of bars and gates, some of us, and the rest of the way being generally very bad; and unless we have the gospel preached among ourselves, there are one hundred and thirty-nine persons that must be the greatest part of the year destitute thereof; and we pray that your Honors would grant us this privilege; further, that we have liberty to hire a gospel minister among ourselves for the space of two years next after the aforesaid term of time.

This modest appeal was not in vain. It was resolved by the Assembly "that the memorialists shall and hereby have granted unto them the liberty of hiring the gospel preached among them for the space of two years, to commence and be computed from February next, with exemption from paying ministerial charges to said town for such time only as they hire the gospel preached among them."

The case was now evidently going against the old society and in favor of the new community. The victory secured in 1738 was promptly followed up. The northern inhabitants, at a town meeting

held on the 17th of September, 1739, "prayed the old society to give them certain bounds," and secured a vote that they, the said old society, would not oppose them in praying the General Assembly "for a committee to state the bounds of their society and view their circumstances." Armed with this vote, they applied to the Assembly to be "made a society, with the privileges of a society, that they may settle a gospel minister among them," and with a view to this end asked the Assembly to "appoint a committee, and send them to view their circumstances and state the line between said old society and said inhabitants, and to make return to this board with their doings." The petition was granted, and a committee was appointed, consisting of Captain Thomas Miles, Mr. Stephen Hotchkiss and Captain Joseph Thomson, all of Wallingford, who, on the 25th of October, reported to the Assembly that the "northerly inhabitants" were "well able to bear the charges of a distinct society," and that the lands contained within the indicated bounds constituted "a good sufficiency for a society." Whereupon the following action was taken:

> Resolved by this Assembly that the said memorialists, within the limits above specified and described, be and become a separate and distinct society, or parish, and that they shall have and be invested with all the powers and privileges wherewith other parishes within this colony are endowed, and shall be known and called by the Parish of Northbury.

And so, after four applications to the town, and five to the General Assembly, the new community at last gained its end, and Northbury went on the roll of the ecclesiastical societies of Connecticut.

The boundaries adopted by the Assembly's committee were as follows:

Beginning at the north-west corner of the First society in said Waterbury, and the north-easterly corner of Westbury society at two white oak trees, known by the name of Two Brothers; then running south-easterly by the West Branch until it comes into the river; then by the river until it comes where Spruce Brook emptieth itself into the river, a little below Upson's Island; then from the mouth of said brook a straight line to the falls of Hancock's Brook, and from thence a straight line to the south side of Mr. Noyes' farm, lying partly on a hill by the name of Grassy Hill; and from thence a due east line to Farmington line; then north by said Farmington line to Harwinton bounds; then by Harwinton bounds and Litchfield bounds to the bounds first mentioned; bounding south on said Waterbury, First society; east on Farmington bounds; north, part on Harwinton and part on Litchfield bounds; and west on said Westbury society.

The society was constituted, but not yet organized. The General Assembly had built the ship, but left it on the stocks; those who were to sail in it must launch it. This they proceeded to do. The law provided that upon application of any three inhabitants of a society to any justice of the peace, he must warn a meeting of that society. Accordingly three of the inhabitants of Northbury made application to one of the justices of Waterbury, who issued his warning to those living within the parish bounds in the following form:

Whareas the law prouides that when parishes, or any three of ye inhabitance of ye sosiaty, appliing to any assistant or justis of ye peace, shall by a waront by him issued out, warn all ye inhabitance within ye bounds of ye sosiaty, etc.

these are therefore in his maiesty's name to warn each and every parson within ye bounds of Waterbury, known by ye name of North Bary, ye third sosiaty in s'd Waterbary, to

atend a sosiaty meating, and forme themselves, and chuse a moderater and sosiaty clark and other nesasary bisness as they shall have need of, to apear upon ye 20 day of this instant Nouember, at eight of ye clock in ye morning at ye house they meat in.

dated in Waterbary, this 10 day of Nouem. ano domini, 1739.

Signed per THOMAS CLARK, Justis Peace.

John Sutlif, Ebenezer Richason, Barnabas Ford. Inhabitance of the 3d Sosiaty.

In response to this warning, the inhabitants met on the day designated, organized the society and transacted its first business, as appears by the following record of the meeting:

the meating being warned as ye law derects, Mr. John Sutlif was chosen moderator, and Barnabas Ford was chosen clark for the sosiaty of North bury.

at ye sam meating, Moses Blasle, [Blakeslee], John Sutlif, and ebenezer richason was chosen commitee for ye year insuing.

It appears further from the record that "att ye same meating we maid choise of Mr. Samuel todd to be our minister by a major vote." In March following a committee was appointed "to carry the society's call to Mr. Todd, in order to receive his answer"; which answer he returned as follows:

NORTHBURY, March 3, 1739–40.

To Mr. Jeremiah Peck, Moses Blakeslee, Daniel Curtiss, committee:

Having received your call and proposals in behalf of the society to settle with you in the work of the ministry, and having weighed and considered them, I declare myself willing upon them to settle with them in the work of the ministry, provided they proceed to a regular ordination upon or before the eighth day of May next; and I pray God you may be a blessing to me and I to you. SAMUEL TODD.

The condition herein expressed the society accepted, voting "to proceed in the ordination of Mr.

Samuel Todd upon the seventh day of May next ensuing the date hereof"; and Jeremiah Peck, Daniel Curtiss, John Warner, Moses Blakeslee and Thomas Blakeslee, were chosen a committee to "prosecute the design in order to an ordination."

In the meantime, a building for public uses had been erected by the inhabitants of Northbury on land given them for the purpose by the Rev. John Southmayd, their aged pastor. He was dismissed from his pastoral charge, in Waterbury, the year their society was organized, but of course retained his interest in these sheep of his, on the edge of the wilderness. Mr. Southmayd had bought the land from John How, and now conveyed it

To the inhabitants living within two miles and a half of Ford's dwelling house, and so many as shall be annexed to them, when they shall be set off for a society,—to them and their heirs and successors forever, one acre of land near said Ford's dwelling house in Waterbury, on which the said inhabitants have already set up a house under the denomination of a school house.*

In the building designated as the "school house," which stood on a mound, since levelled, near the north-west corner of the Thomaston park, the Northbury church was organized, and Mr. Samuel Todd was ordained first pastor, May 7th,

*A part of the original deed is still in existence. It contains the signatures of Mr. Southmayd and the witnesses, is labelled on the back, "The north inhabitants, deed of John Southmayd. received to record December 13th, 1738, entered in Waterbury records, 5th book, p. 15, per John Southmayd, recorder," and is endorsed as follows: "Waterbury, in Connecticut, October 6, 1738, then personally appeared John Southmayd, the signer and sealer of the above written instrument, and ackowledged the same to be his free act and deed before me. THOMAS CLARK, justice of peace." This deed constitutes the title to the open ground, or "Park," in the centre of the village of Thomaston. The house spoken of as Barnabas Ford's stood near where the academy in Thomaston now stands.—E. B. H.

1740. The record of the ordination, as entered in the minutes of the New Haven East Association,* is as follows:

At a council of elders and messengers, regularly convened at Northbury, the third society of Waterbury, May 7th, 1740, for the ordination of Mr. Samuel Todd to the work of the gospel ministry there:

Elders present: The Rev. Messrs. Samuel Whittlesey, Isaac Stiles, Samuel Hall, Mark Leavenworth.

Messengers from the churches: Mr. Jacob Johnson, Wallingford, Mr. John Gaylord, Cheshire, Deacon Todd, North Haven, Timothy Hopkins, Esq., Waterbury, Deacon John Warner, Westbury.

At which council Mr. Whittlesey was chosen moderator; Mr. Leavenworth scribe.

Then Mr. Todd was examined and approved.

Then voted, that Mr. Hall should preach, Mr. Whittlesey introduce the affair by taking a vote of the church, etc., and also should make the prayer before the charge, and give the charge; that Mr. Stiles should make the prayer after the charge, and Mr. Leavenworth give the right hand of fellowship.

According to which Mr. Todd was ordained, with imposition of the hands of the presbytery.

Test, MARK LEAVENWORTH, *Scribe.*

The society and the church were now fully organized, and provided with a "settled minister;" but as yet they had no meeting house. In connection with the establishment of a meeting house troubles arose which distracted the society for years, and came near ruining it. As has been said, the earliest settlers located on the west side of the Naugatuck river, in what is now the village of Thomaston. There the first public ground was laid out and the first public building erected, with

* Now in the library of Yale University.

the expectation, no doubt, that when the society came to be organized, it would adopt these as its meeting house green and meeting house. But the course of events disappointed this expectation. The settlers that came in afterward took up their farms on the east side of the river, and soon outnumbered the west-side settlers. Some of them living as far east as Town Hill, they naturally did not fancy going, all their lives, over to the west side to meeting, and it was this feeling that began the division between east side and west side which ultimated, a century and a quarter later, in the partition of the town.

The public building on the west side of the river, though used at first for public worship, was not the meeting house of the society, having been built before the society was organized, and being owned by a company of private persons. Aside from the objection to its location on the part of those on the east side, the tenure of it was an insecure one, being subject to the will of a majority of the owners, independent of the control of the society. The question of building a meeting house was, therefore, early agitated. The first action of the society was taken at a meeting held October 6th, 1740, when it was voted to apply to the General Assembly "for a committee to stake a place to set a meeting house." The vote seems to have operated like a charge of dynamite. With the date of October 6th, the record of the society in the handwriting of Barnabas Ford abruptly closes. The society had gone to pieces, shattered (like so many other ecclesiastical societies) on Meeting-house Rock. But although thus for the time dissolved, it

was not to remain in a state of dissolution. The General Assembly had power to reconstruct it, and to the General Assembly appeal was made, at the May session, 1741, by Moses Blakeslee, Thomas Blakeslee ,and John Bronson. A remonstrance against being involved in additional expense through the building of a meeting house had in the meantime been drawn up, but had apparently not been presented to the Assembly. The appeal just referred to was duly presented, May 30th, setting forth that the circumstances of the parish were "truly distressing," and that it was "altogether unable to extricate itself out of the difficulties under which it was laboring," and praying "that your honours would take the same into your wise consideration and in your great wisdom and goodness find out some redress for our great grievances although we are unable so much as to hint to your honours in what way and manner." The response was as follows:

This Assembly being informed of the broken and confused circumstances that the parish of Northbury in Waterbury are at present under, in all their public affairs, not having any regular society meeting or officer, and that the said society may not be further involved in difficulties and ruined, it is resolved by this Assembly that Colonel Benjamin Hall (of Wallingford) and Captain John Riggs (of Derby) be a committee to repair to said society with full power to warn said society to meet together, and to lead and conduct said society in the choice of proper officers for the same, and to advise and direct them where they shall meet on the Sabbath for public worship in said society and for what term of time; and the said society and all the inhabitants thereof are hereby warned to conform themselves to the advice and direction of said committee in every respect on pain of incurring the great displeasure of this Assembly. And the said committee are directed to view the

circumstances of the said society, and hear the parties concerned in the premises and give them their opinion what is best to be done with respect to getting a place affixed for them to build a meeting house upon, and at what time, and to make report of their opinion on the whole of the premises to this Assembly in October next.

The visit of the committee was made on the 10th of June, and at the next session (October, 1741) they reported as follows:

We led them to the choice of a clerk, whom we swore, and the officers needful for the same, and we did also advise and direct them to meet on the Sabbath for ten months in the year at the house called the school house, and the other two months at the dwelling house of Joseph Clark (namely January and February), and we also viewed their circumstances and advised them unanimously to make their application to the present Assembly for a committee to affix a place for them to build a meeting house upon, and that they pray the said Assembly to direct the said parishioners not to build a meeting house at the said place when so affixt at the public charge of the said parish for such term of time as the Assembly should think fit.

The account of what had taken place, as given by the new clerk of the society, is as follows:

Northbury, in Waterbury, at a society meeting on June 10th, 1741; warned by a citation from the worshipful John Riggs and Benjamin Hall, a committee appointed and sent by the General Assembly last year to advise, direct and lead us in our society affairs. At the same meeting Joseph Clark was chosen clerk of the society of Northbury and sworn. Deacon Moses Blakeslee, Lieutenant John Bronson and Sergeant John Warner were chosen our prudential committee; Ensign Daniel Curtiss was chosen collector for the minister rate for the present year.

The society being now in the hands of the east-side inhabitants, they proceeded to apply for a new committee to locate the meeting house. Those on the west side of the river drew up an earnest pro-

test against being burdened with "further charges at present," but their remonstrance was of no avail. A committee was appointed, consisting of Captain John Riggs and Captain John Fowler, to visit the parish and fix the place of the meeting house; the visit was made on the 24th of November, 1741, and the place of the meeting house was fixed as follows:

> On the westward side of a certain swamp called the One Pine swamp, about thirty rods southward of the highway that runs from the river eastward by Isaac Castle's up the hill to William Luttenton's and Joseph Clark's dwelling houses, and near or about twenty rods west from said swamp, where we caused a stake to be set up and cast stones about it, which said stake is to be included within the sills of the meeting house.

The action thus taken seems to have decided the owners of the public building on the west side not to allow its use any longer to the society as a place for public worship. At the annual meeting in December, 1742, the society agreed by a full vote that they would "meet for the public worship of God at places as followeth":

> From this time until the first day of March next ensuing at the dwelling house of Joseph Clark; and from that time until the first day of May next ensuing at the dwelling house of the Rev. Mr. Todd; and from that time unto the first day of July next ensuing at the dwelling house of Joseph Clark, senior; and from that time unto the first day of September next ensuing at the dwelling house of Joseph Clark, junior; and from that time until our annual meeting in December next ensuing at the dwelling house of the Rev. Mr. Todd.

At a meeting held a month later, they adjourned to meet "at the dwelling house of Joseph Clark"; from which it may be inferred that the proprietors had excluded the society from the use of their building not only for public worship, but also for

society meetings. At the next annual meeting a plan for public worship at private houses was again agreed upon. But this homeless way of living did not satisfy them, and, slowly recovering from the shock of dismemberment, they voted in December, 1744, to "build a meeting house at the stake," and in September following asked the General Court if they might change the location to "a place called the Middle stake, or in other words, a bush marked, which the Court's committee marked to be a place to build a meeting house at, for public worship."

At this same meeting (September, 1745) it was voted to ask the General Assembly to grant a tax upon the land lying in the bounds of Northbury, at the rate of sixpence (old tenor) per acre, for four years,—"only the lands belonging to the inhabitants of said place that have professed to the Church of England being exempted." The crisis which had for some time been impending had arrived. "Openly, in the meeting, before the vote for taxing was passed, Barnabas Ford, Thomas Blakeslee and David Blakeslee declared their dissent from their land being taxed for the building a meeting house for the dissenters." A secession to the Church of England has taken place, and the little band of seceders, with a refreshing coolness, speak already of the main body of the society as "the dissenters"! Mr. John Warner, when he appears before the General Assembly, speaks of "about one-third part" of the society as having declared for the Church of England, "which leaves the rest unable to support the gospel and build a meeting house," and adds:

We are of opinion that the reason why the place was affixed so far west was to accommodate the western inhabitants. which at that time lived thickest on the west side of said parish; and they having generally declared for the Church of England on said west side, we are of opinion that at the Black Oak bush marked by said committee, called the Middle stake, which stands by the path that goes from Deacon Blakeslee's to Isaac Castle's dwelling house, about twenty rods eastward from the brook that runs from the north end of the hill called the One Pine toward the river, which said place your memorialists are unanimously agreed in, is the place for them to build a meeting house upon; and we therefore pray your Honors to set aside the first mentioned place and establish the last above described place for your memorialists to build a meeting house upon, which we are desirous of, or in some other way grant relief to your memorialists, in that and in the foregoing part of this memorial.

The "middle stake" here spoken of was on the south side of the "green," at the centre of the town of Plymouth, on the highway opposite the present town building. This was established by vote of the General Assembly as the place at which to build, and there the first meeting house was built.

The Assembly also enacted:

That all the unimproved lands of said parish, exclusive of the lands belonging to such persons in said parish as have pro fessed for the Church of England, shall be and hereby is taxed at the rate of sixpence (old tenor currency) yearly for the space of four years next coming, to be paid by the owners of such lands and to be improved for the building of said meeting house and for the support of their minister.

Against this tax the owners of the land rebelled, and the Assembly was called upon to arm the collector of the society, Caleb Humaston, with the authority of the state; but so difficult, even then, did he find this task that at a subsequent session of the Assembly he presented a petition "praying for

obtainment of distress" (authority to seize and sell the property), and for the appointment of some one to help him,—"it being very troublesome and difficult," he adds, "for one alone to do it."

The place of the meeting house having been fixed, and a tax laid, the society at the annual meeting of December, 1745, at a session lasting "till nine of the clock at night" voted to build a "meeting house forty-five feet long, thirty-five feet wide, and twenty feet between joints;" they selected a building committee, decided that the tax should be one shilling, old tenor, on the pound, and appointed Deacon Moses Blakeslee to secure the necessary land for the building and for the "green" which should surround it. This matter was so important that a committee was appointed by the town of Waterbury, consisting of Captain Timothy Hopkins, Captain Stephen Upson, Sergeant Thomas Porter, Captain Samuel Hickox and Captain William Judd, "to set out a place of parade for the inhabitants of the parish of Northbury within said town." These dignitaries repaired to the place, and marked out the grounds as follows:

Eight rods south from the stake appointed by the Court for the meeting house for said parish, and eighteen rods north from said stake, and sixteen rods west at each end from the east line of John Brinsmead's farm in said parish, and lies twenty-six rods in length and sixteen rods wide, and is as we judge convenient for a green, a place of parade and burying place if need be, as laid out by us.

The land thus laid out, measuring two acres and six-tenths, was owned by John Brinsmead of Milford, and was purchased of him by the town. An additional piece—four-tenths of an acre—was bought by individuals, and Mr. Brinsmead added

an acre as a gift to the society, making the green four acres in all. It was deeded to Caleb Humaston as agent for the purchasers, and by him to the Northbury society. An additional acre north of the green, purchased by Mr. Humaston for himself, was afterwards purchased by the Rev. Mr. Storrs, the second minister of the parish, and is the land upon which the residence of Mr. W. W. Bull and the present parsonage stand.

The building of its first meeting house was an arduous and protracted task for a society enfeebled by the secession of its heaviest property holders and still further encumbered by dissensions among those who remained. The means at their command were so limited, and the labor of establishing their homes in the wilderness was so exacting, that the period of a generation had nearly passed before the house of worship which the society in the first year of its existence had resolved to build, was completed. The first movement toward building was in October, 1740; the first decisive action in December, 1745. In September, 1747, the frame was up, and at a meeting held that month permission was given "to any of the inhabitants to build a Sabbath-day house for conveniency, provided he sets it on the green on which the meeting house stands," and it was voted to "clear the meeting house green by cutting brush and carting it away." In December, 1750, Elnathan Bronson was appointed to sweep the house—an indication that it was in use for public worship. But it was not finished at that date, nor for several years afterward. In 1761 it was voted "to lay the floor in the galleries;" in 1763 a committee was appointed "to

carry on the work of the meeting house," and in December, 1768—twenty-eight years after the first vote to build—a rate was laid "to defray the charge of finishing." But at length the society was fully organized, and equipped with meeting house and green and church and minister, having through much tribulation entered into its kingdom.

Meanwhile—in 1764—the first pastor, the Rev. Samuel Todd, had been dismissed, after a troubled pastorate of twenty-four years, and the Rev. Andrew Storrs, in 1765, had been installed as his successor. Of Mr. Todd it is to be said that he was the "apostle" of Plymouth. To no man in its history has the community been more largely indebted. He was the pilot under whose guidance it weathered the storm. Coming in his young manhood into the wilderness, bringing his young wife with him on horseback, when bridle paths were the only roads; the society that had called him wrecked at the outset of its history; his parishioners divided and alienated; his church for years destitute of a home and wandering like a wayfarer from house to house; his support inadequate; his salary, which had been small from the first, diminished by the depreciation of the currency (the "sink of money," as the records have it) and because of the straitened circumstances of his people difficult to secure; changing his home repeatedly with the changing fortunes of the parish; struggling with discouragement and in the later years of his ministry with broken health,—this good man labored on with patience and faithfulness and a spirit unembittered by trouble, his chief solicitude being not for him-

self but for the parish in its weakness. At length, on the 12th of February, 1756, after sixteen years of labor and trial, he opened his heart to the society in a communication referring to the subject of his pecuniary support, which he spoke of as "greatly threatening their ruin;" "and yet," he added, "I can truly say I am free to serve you in the work of the ministry so long as there is a hopeful prospect of doing service to your souls." What he proposed as a means of relief was:

A public contribution once in two months, to be gathered by the deacons at the close of the evening worship; what any shall see it their duty to hand in at other times, it shall be acceptable; and if the society please, you may make a grant of the ministry money to me; record may be made thereof, and I will serve you by the grace of God as long as God in his providence shall continue me in the work of the ministry among you.

The proposal was accepted, and they struggled on together for a few years longer. But the case was hopeless. The faithful minister had done his work, and his release from the pastoral bond was near. Application for advice was made to the New Haven Association of ministers, and a committee, consisting of the Rev. Messrs. Daniel Humphrey, John Trumbull, Benjamin Woodbridge and Mark Leavenworth, recommended that a council of the "consociation' be convened to settle their affairs or to dismiss the pastor. A council was called, and Mr. Todd was dismissed in August, 1764, after a pastorate of a little more than twenty-four years,—a pastorate which was not a failure but a success, unsurpassed indeed by any that followed it. Mr. Todd did good pioneer work, making things easier for his successors, and the record of the parish for

a century and a half is his monument. He was, with Mark Leavenworth of Waterbury and Joseph Bellamy of Bethlehem (young men together, and settled at nearly the same time), a leader of the advanced religious thought of the age, and, like leaders in every age, he endured the pains and penalties of "heresy" therefor. He believed in the true spiritual life, in an age of dead formalism; he believed in "revivals" as divine, in an age when those around him counted them only outbursts of fanaticism. He believed in the voluntary support of the gospel, in an age which compelled its support by law. He believed in the free fellowship of the churches in a time when the rule of consociation was an iron bondage,—anticipating by a century and a half the rejection by the Connecticut churches of the Saybrook system and their adoption of the pure Congregationalism of the Cambridge platform instead. Dr. Henry Bronson's estimate of him, in the "History of Waterbury," is an entirely mistaken one. He was not deposed from the ministry,* as stated in the "History," nor was his religious fanaticism the occasion of the formation of the Episcopal church in Northbury; for, as we have seen, that church was made up originally of "mad Congregationalists" who "declared for the Church of England" as their only way of escape from the payment of taxes.

From the settlement of the second pastor, the Rev. Andrew Storrs, the course of the society was

* The record is as follows: "At a meeting of the Association of New Haven county, regularly convened at Westbury, September 24th, 1745, the Rev. Mr. Todd of Northbury, appearing, made acknowledgment to the acceptance of the Association for assisting at the ordination of the Rev. Mr. Lee at Salisbury."

"plain sailing." Mr. Storrs' pastorate continued until his death in 1785, that is, for twenty years. He was succeeded by the Rev. Simon Waterman, who was settled in 1787 and dismissed in 1809. Mr. Waterman's successor, the Rev. Luther Hart, was settled in 1810 and was pastor at Northbury until his death, in 1834. The first four pastorates covered a period of ninety years. The Rev. Ephraim Lyman was pastor from 1835 to 1851. The only other pastorate of like length was that of the Rev. E. B. Hillard, who was settled in 1869 and dismissed in 1889.

The town of Plymouth was incorporated in 1795—Northbury society having first, with Westbury society, become incorporated in the town of Watertown, in 1780. The ecclesiastical societies in each instance took the initial steps, so that the town was in each case an evolution from the society.

THE CHURCH IN OXFORD.

BY J. A.

The Rev. Joseph Moss, third pastor of the church in Derby, died on the 2nd of January, 1732, and his successor, Mr. Daniel Humphrey, was ordained in March, 1734. During the interval between these dates, that is, in March, 1733, certain inhabitants of Quaker Farm, in the northern part of Derby, petitioned the town "for abate in the town's charge." The petition was not accompanied with any written statement of the grounds on which it was based, but there is little doubt that the object of

the petitioners was to secure exemption from taxation for the support of the minister—an exemption which, under the circumstances, they might with special propriety ask for. The town consented to "abate these our neighbors four pence upon the pound on the grand list for two years from this date," and this was the rate which had been allowed to the Rev. Mr. Moss for some time before his death.

In April, 1740, the "north farmers" of the town of Derby prepared a memorial for presentation to the General Assembly, asking that they might be set apart as an ecclesiastical society. The Assembly did not see fit to grant their petition immediately, but appointed a committee, as usual, to consider the matter. In December of the same year, while the matter was under consideration, the town appointed three agents to confer with the "north farmers" with reference to establishing "a dividing line between the north and south parts of Derby township, in order to make an ecclesiastical society in the north part of said township," and offered to excuse all the north farmers from paying any ministerial charge to the present minister of Derby from the year 1740, "provided they hire preaching among themselves for the whole year." At the next May session, the legislative committee reporting in their favor, permission was granted by the General Assembly, to the north farmers of the town of Derby, together with certain inhabitants of the town of Woodbury and of the southwestern part of Waterbury, to organize a separate ecclesiastical society,—to be called Oxford. The Waterbury men who were embraced in the new

organization were Isaac Trowbridge, John Weed, Jonas Weed, Joseph Weed, Thomas Osborn and Joseph Osborn.

Officers were elected, and the organization of the new society thus completed, on the 30th of June, 1741. On the 6th of October the society by a two-thirds vote decided to build a meeting house, and asked the General Assembly, as was customary, to send a committee to "fix the place whereon their meeting house shall be erected and built." The site selected was at the south end of the hill commonly called "Jack's Hill," and "near the highway that runs on the east side of Little River, on land belonging to Ephraim Washborn." Meetings of the society were held at private houses until March, 1743. The meeting of June 21st, 1743, was held at the new meeting house. This first place of worship was occupied for more than fifty years. On the 3d of January, 1793, the society voted to build a new one. It was not finished until 1795 or later, and is the edifice now in use.

In May, 1743, those residing within the bounds of the Oxford society were authorized to "embody themselves in church estate, by and with the consent and approbation of the neighboring churches, and to settle a minister according to the establishment of the churches in this government." The early records having disappeared, the names of those who came together to organize the church are unknown; nor can any one say how many of the members belonged to each or either of the towns represented in the society. Probably a larger number belonged to Derby than to either Woodbury or Waterbury; but there is no reason to

doubt that some of the inhabitants of Waterbury, and members of the Waterbury church, found a place in the new organization. The eight men already mentioned as belonging to Waterbury may possibly, judging from their surnames, have represented only three or four families; but these must have been enrolled in the old First society, and some of the members of the new church probably came from their several households. The church in Oxford is not a daughter of Waterbury in the same sense as are the other churches of the vicinage; but Waterbury undoubtedly has a claim upon it.

The church was organized on the 9th of January, 1745. The first pastor, Mr. Jonathan Lyman, was ordained on the 4th of October in the same year. He was a brother of General Phineas Lyman, and graduated from Yale College in 1742. His salary was fixed at 125 pounds a year, and his "settlement" was 500 pounds, to be paid in four yearly instalments.* He served the church until his death, which was the result of an accident. He was thrown from his horse and instantly killed, in October, 1763. His successor, Mr. David Brownson, graduated at Yale College in 1762. He was ordained in April, 1764,—the ordination sermon being preached by the Rev. Nathaniel Taylor, of New Milford. Mr. Brownson's pastorate covered a period of forty years. From the time of his death, November, 1806, the church was without a settled pastor until May, 1811, when Mr. Nathaniel Freeman was called. He served them for three years,

* The "legal tender" of Connecticut at this time was valued at the rate of four dollars to one dollar in silver.

and was succeeded by a series of "stated supplies," one of whom, the Rev. Ephraim G. Swift, remained with the parish from December, 1818, to June, 1822, and another, the Rev. Sayres Gazley, from July, 1827, to January, 1829. The Rev. Abraham Brown was settled in June, 1830, and was dismissed in August, 1838; the Rev. Stephen Topliff was settled in September, 1841, and remained until July 1st, 1869. The Rev. John Churchill, whose pastorate of the North church in Woodbury was terminated in June, 1869, began soon after to preach in Oxford, and served as pastor without settlement until 1876. He was succeeded, after an interval, by the Rev. Frederic E. Snow, one of the "ministers raised up" in the First church in Waterbury. He became a member of that church, on profession of his faith, May 3d, 1868, was licensed to preach by the New Haven Centre Association of ministers, May 1st, 1877, and was ordained and installed pastor of the church in Oxford, April 21st, 1880. Mr. Snow was dismissed, to become pastor of another church, July 24, 1883. The Rev. James B. Cleaveland served the church during 1886 and 1887, and was followed by the Rev. Henry M. Hazeltine, whose pastorate began July 1st, 1888, and still continues.

The population of Oxford has never been large, and throughout a considerable part of its history there have been four places of worship in the town; so that the membership of the church has of necessity been small. Although revivals have repeatedly taken place, so that thirty were added to the church in one year (1842) and thirty-three in another (1853), nevertheless the church has not held its own in respect to numbers, and during a large part of

its later history has been partly dependent on aid received from the Missionary society of the state. In 1858 there were only eighty-seven resident members, and the number has since been reduced by deaths and removals to less than sixty.

But the church, although feeble, has not lived in vain. Its contributions to benevolent and missionary objects, since these have been regularly reported, amount to a considerable sum; it has sent out into other churches, including the First church in Waterbury, men who are prominent in the business world and active in Christian work, and it has raised up several ministers. One of these, the Rev. Andrew L. Stone, D. D., filled important places and acquired a wide reputation. He was born in Oxford, November 25th, 1815, and graduated at Yale College in the class of 1837. He was pastor at Middletown, Conn., and afterward at Boston, Mass., in the famous Park street church, where he remained for sixteen years. In the civil war he was chaplain of the Massachusetts Forty-fifth regiment, and in 1866 became pastor of the First Congregational Church in San Francisco. He was made "pastor emeritus" in 1881, and died January 17th, 1892.

THE CHURCH IN WOLCOTT.

BY THE REV. ISAIAH P. SMITH.

It is with pleasure that I bring to you congratulations as a representative of the church in Wolcott, one of your daughters. We are near you as regards distance, and our life has always been in

various ways connected with yours. You are much older as well as larger than we are, our church existence having begun in 1773, when you had reached the quite mature age of eighty-two years. We had our origin in a somewhat different way from most daughters, being one-half the daughter of one mother and the other half the daughter of another mother, one of our mothers being also the daughter of our other mother. But as this was all in the same family, it did not disturb either one of us in the incipient stages of our existence.

To be more explicit—the town of Wolcott was not incorporated until several years after the church was organized. The tract of country embraced in it was situated between Farmington and Waterbury, and previous to the organization of our church one-half of the people were included in the one town and one-half in the other. The original members of the church came, some from Farmington and some from Waterbury; and the society received a name—Farmingbury—made up (as was frequently the case) from the names of the two mother towns.

In its early history Farmingbury was a thriving agricultural region, and the church for the first fifty years of its existence was not inferior to many of its neighbors in numbers and strength. Indeed it paid, for a considerable number of years, a larger salary to its pastors than this ancient and honorable church, whose bi-centenary we now celebrate, paid at the same time. But as business began to develop in the valleys, and the west began to open up, the people in this, as in other hill towns, emigrated in large numbers, preferring

in some instances to go where the climate was less healthy and the air less pure than that of the heights they had occupied, because of the better prospect of financial success.

But we have had the satisfaction of helping in this way to build up other places, not only financially but morally and religiously. Our town has shown itself successful in raising *men*, if not in the highest degree flourishing in some other respects. Of late, however, it has received emigrants from the cities, some preferring the independent life of the farmer to the confined and monotonous experiences of manufacturing and mercantile establishments, and some, who are employed in your thriving city, choosing to have homes in our quiet town and to enjoy our rural associations. Is it not possible that the tide may turn with such towns as ours, and that for awhile we may receive from other places more people who will come to make their home with us, than we send out from our borders? At any rate we are hopeful. There are abandoned farms in Wolcott, but we are not disposed to raise a doleful lamentation over the fact. In the opening opportunities of the west and the increase of business along the lines of railways, it is not strange that some of the best places should be deserted. Enterprising young men have gone away, and after the death of aged parents the old homestead has been neglected, and has run down and been finally deserted; not because the land is poor, but because the people have been attracted elsewhere, often to their own great disadvantage. It is a fact that some of the poorest land in Wolcott is cultivated and in a thriving condition, while

some of the best has been allowed to grow u
forests. The best farms eighty years ago wer
a district where now there is not a single hous

The church had its period of highest prospe
from one hundred to sixty years ago, when
population was about twice as large as it i
present. At the time it was organized, it requ
much self-denial to sustain religious instituti
but the church had leading men who were ear
and determined in this respect, and they laid f
dations on which others successfully built. T
were fortunate in their first pastor, the Rev. A
ander Gillet, who, coming to them from
College just before the Revolutionary war, lab
for them with great energy during that tr
period. His labors resulted in repeated reviva
religion and in large additions to the church.
successor, the Rev. Israel B. Woodward, was
instrumental in largely increasing the mem
ship, and was highly esteemed by the people o
charge. Good men in succession followed him
I will not dwell upon their history. The ch
has been blessed with men of piety and faitl
ness in the pastoral office. Besides, it has
deacons and other leading men, who have n
their lives greatly effective for good; among w
I would especially mention Deacon Isaac Bro
as a man of good ability and very devoted p
Between two pastorates he conducted the relig
services most of the time for five years. He
in 1845, at the age of eighty-four. During the y
of its history, the church has had many reviva
religion, which have resulted in large addition
its membership.

In 1834 an Episcopal church was organized, and it did a good work for many years; but because of changed circumstances, resulting from a decreased population, religious services were discontinued more than twenty-five years ago. The church edifice still remains.

Our town has had its political excitements in days gone by. We have possessed the Yankee traits of independent thinking and earnest acting. So much was this the case that in the days of the anti-slavery discussion the stove in the meeting house was blown up with powder, and the house destroyed by fire. The meeting, which was to have been held in it, was held by its ashes. At the present time, I am glad to say, we are at peace; and we hope it may not again be necessary that our moral and religious atmosphere should be cleared by storms like those of other days.

We bring our good wishes to you to-day; and we hope that as in the past you have not only become great and have conveyed blessings to those directly under your influence, but have sent out many from among yourselves to do good elsewhere, in these churches which have sprung from you and in places far remote, so it may be in the future. And in this grand and glorious work, the humblest as well as the highest will at last receive a rich reward.

The following anecdote, which has more than once appeared in print, illustrates so well the relations of Wolcott to Waterbury in recent days, and at the same time the relations of the country churches to the cities throughout New England, that it may very properly be reproduced as an addendum to Mr. Smith's paper:

"Nearly twenty years ago, at one of the Connecticut Sunday school conventions, a quaint old minister from Wolcott

spoke of the doubts and discouragements he met with in his field of work. 'Mine is not an encouraging field,' he said. 'There are few young people in it at the best, and they are liable to leave at any time. Once in a while a bright young man is brought into the church, but just as soon as he gets to taking part in the prayer meeting and teaching in the Sunday school, and I begin to have comfort in him, he is off for a busier centre, and I seem all alone again. I have sometimes wondered why the Lord wanted that Wolcott church kept up, but I think I have found out. I was down at Waterbury a few weeks ago, and there I found that a deacon of the First church —a good and substantial man in the community—was a Wolcott boy. And then I found that a deacon of the Second church was another Wolcott boy. And they told me that there had been other deacons from Wolcott in those churches before now. That news was a great encouragement to me. As I rode up the hill that night to my home I said to myself: I see now why the Lord wants the Wolcott church kept up; it is to supply Waterbury with deacons.'" *

THE CHURCH IN NAUGATUCK.

BY MR. FRANKLIN WARREN.

The church in Naugatuck, the fifth daughter of this venerable mother, is doubly unfortunate to-day; first and chiefly, in that she comes to this home-gathering wearing as it were the garb of widowhood, mourning the withdrawal of her earthly beloved, the Rev. William F. Blackman,

* The centenary of the church in Wolcott was celebrated on the 10th and 11th of September, 1873, during the pastorate of the Rev. Samuel Orcutt. The services on that occasion are reported, and a detailed history of the church and society published, in a handsome volume of 608 pages, bearing the following title:

"History of the Town of Wolcott (Connecticut) from 1731 to 1874, with an Account of the Centenary Meeting, September 10th and 11th, 1873, and with the Genealogies of the Families of the Town. By Rev. Samuel Orcutt. Waterbury, Conn.: 1874."—EDITOR.

who, notwithstanding his professions of affection for her, listened to the voice of another and a fairer charmer, and a few weeks ago left her disconsolate in her grief. Disconsolate,—and yet truth compels me to say that, in accordance with human nature, she has, notwithstanding his so recent departure and her more than one hundred years, already begun to look around among eligible men for his successor. Secondly, she is unfortunate in the fact that with a lamentable disregard of the eternal fitness of things, the one to whom has been given the duty and privilege of representing her to-day is one whose sojourn with her has been brief, and whose personal knowledge of facts connected with her history is very limited. And yet, I claim by relationship a connecting link between this old mother church and her middle-aged daughter in Naugatuck; for my heart holds sweet memories of a dear sister who when a child, more than threescore years ago, was a member of the Sunday school of this First church—the first Sunday school ever established in Waterbury—and who one year ago fell asleep in Jesus, a member of the church in Naugatuck. And so through many years there have come to me from time to time glimpses of the life and membership of the Naugatuck church; and these, with a few facts furnished by others, will be all that I shall attempt to bring you to-day.

I find that according to the earliest records the people of that part of Waterbury called Judd's Meadows, and those parts of Milford and Derby adjoining (and, according to some authorities, what is now called Prospect, then Columbia) obtained

from the "governor and company" convened at Hartford in May, 1773, what were in those days termed "society privileges"—privileges pertaining not only to strictly religious matters, but also to providing schools and teachers, laying of taxes, etc. A society was formed the same year, which by virtue of these "privileges" maintained public worship in schools and dwelling houses for nearly twelve years, during which time eight different ministers officiated as supplies, or as candidates.

On the 22d of February, 1781, a church was organized under the name of the Congregational Church of Salem. It consisted of ten male and six female members, most of whom were from the church in Waterbury. The first church edifice was built in 1782, and stood on the east side of the Naugatuck river. The first pastor was the Rev. Abraham Fowler, who was settled in 1785. During the next seventy years his successors were Jabez Chadwick, Stephen Dodd, Amos Pettingill, Seth Sackett, Chauncey G. Lee and Albert K. Teele. In those early years the pecuniary compensation of the minister was of necessity small, three or four hundred dollars per annum being all that the few brave souls could afford to give, who, with little ready money, but with strong hands and willing hearts, were striving to maintain the preaching of the gospel among them. But as we read the record it is interesting to note that as the figures representing the number of church members increased, those representing the pastor's salary increased also, and in a proportion highly creditable to the people and doubtless very gratifying to the pastor and his family.

In 1831 the church building was removed across the river to its present site. In 1854 it was again removed, and the present edifice erected. This is a building similar in style and interior arrangement to that of the Second Congregational church of this city, excepting that the rooms for prayer and social meetings were, until recently, in the basement, which was often cold and damp, and generally depressing in its effect.

Of the ministers who have served the church within the last forty years, the Rev. Messrs. Charles C. Painter, Frederick T. Perkins and Stephen C. Leonard were not installed pastors, but did good and fruitful service nevertheless for the Master while with us. Of those who were installed as pastors, the Rev. Charles S. Sherman is perhaps the most prominent.* He is conspicuous, not only for the length of his pastorate, which was nearly twenty years, and for his peculiarly gentle and Christ-like character, through which he won and still retains the love and esteem of the people of Naugatuck to a remarkable degree, but also as one who had been for several years a missionary in foreign lands, and who after his return to this country gave illustrated lectures on Palestine. In those days, when pastoral trips to the Holy Land were like "angels' visits," a man whose feet had trodden that sacred soil was looked upon with a degree of reverence akin to awe; and when in our youthful days we beheld the reverend gentleman,

*To Mr. Sherman's centennial sermon I am indebted for most of the facts in the early history of the church and society. It is entitled: "A Memorial Discourse in commemoration of the National Centennial, delivered in the Congregational Church, Naugatuck, Conn., July 9, 1876, by the Rev. Charles S. Sherman, a former pastor. Waterbury, Conn.: 1876."—F. W.

then a stranger to us, with his tall, dignified form arrayed in oriental robes, and heard him speak of those far away places with mysterious Bible names, in so familiar a manner, he was to our minds "not a whit behind the very chiefest apostle." During his ministry in Naugatuck, the Lord added to the church 246 souls.

The next settled pastor was the Rev. D A. Easton, who was also a very acceptable and successful minister. During his pastorate of three years, 108 persons were added to the church. But we regret to add that, after enjoying the affection and esteem of the community, and maintaining a high standard of Christian character throughout his stay with us, he at last went down—to New York, and became a broker!

Last but by no means least among these worthy names is that of William F. Blackman, whose removal from Naugatuck has left an aching void in all hearts. He is too well known in this vicinity to need any eulogy from me. For nearly seven years he gave to this church the utmost of his love and effort, and succeeded in gaining the affection and confidence of the people (not only of the members of his own and other churches, but of those outside of any church) as few men are privileged to do. We deeply regret his loss, but rejoice in the fact that he has been advanced to what may be deemed a higher place and a more extended influence.

Probably the most noticeable work of the society during Mr. Blackman's pastorate was the building of what is called the "parish house," the idea of which was conceived, and its establishment provided for and assured by loving and generous

hearts, before he came among us. Its possibilities of benefit to the church and community, which Mr. Blackman foresaw, at once enlisted his warmest interest and most earnest effort. His labors of body and mind were constant and arduous in its behalf from the commencement of the work until, on the 10th day of October, 1888, with grateful and joyous hearts we saw it dedicated. As the planning and paying had all been accomplished before I was connected with the church, I may be pardoned for saying that this parish house is, for beauty of style and finish, convenience of arrangement, and adaptation to its purposes, unrivalled in any village of the size of Naugatuck and in very few of the largest cities. In this building are now held our prayer meetings, social meetings, Sunday school sessions, etc. It also contains a memorial library and reading room, free to the public,—a gift to the people of Naugatuck from a member of the church. Provision is made by the "parish house association" for a course of first-class lectures each winter, at extremely low rates, also for literary and musical entertainments of such a nature as will be not only interesting but educational and uplifting in their influence.

It seems an injustice to say so much of the growth and prosperity of the church and so much of the pastors who have been set over it, and nothing of the other officers, some of whom have gone to their reward, while others have borne for a quarter of a century, and still bear, the honor and burden of office; or of those brethren and sisters whose faith and self-denying, consecrated works have, with the blessing of God, made it possible for

us to report, to-day, that our membership has increased from sixteen to more than 300, that we have a Sunday school of nearly 300 members, and a Christian Endeavor society of nearly 100, that we have a comfortable house of worship, a parish house such as I have described, a home for our pastor (when we get one), and a society free from debt. But time and your patience will not allow us to do more than this.

It may be thought that this report presents only the bright side of the picture, and suggests that we are a little self-satisfied and egotistical. But what daughter is there who does not want everybody, and especially her mother, to think that she has done well since setting up housekeeping for herself? I can truly say, however, that I have no other side to present. There may have been in this church dissensions and quarrels, grievous scandals and trials for heresy, but if so, it was before my acquaintance with it began, and they have not been made known to me. We are, I believe, a united, loving family. We ask of thee, O mother, a mother's prayers, and a mother's blessing. May no act of ours bring a blush of shame to thy fair and saintly face, or a pang of sorrow to thy loving heart. May the tide of holy influence that flows from thee never cease. And as we, in our infancy, were called by the name of Salem, so mayest thou, in thine old age, be a true Salem, a house of perpetual peace.

THE CHURCH AT NORTHFIELD.

BY J. A.

The date of the first settlement of Northfield is not certainly known; but it must have been before 1762. Among the earliest settlers were Titus Turner and John Humaston, who came from North Haven with their ox-teams, consuming a week on their journey. The parish was at first known as South-East Farms; the name "Northfield" was formed, like a good many others in Connecticut, by piecing together portions of other names. The "North" came from Northbury and the "field" from Litchfield. The first meeting for ecclesiastical purposes, of which any record remains, was held October 15th, 1789, at which it was voted to hire a minister for six months. A "burying yard" was laid out in 1791, and in 1792 a committee was appointed to build a meeting house. On April 21st, 1794, it was voted to petition the General Assembly to be set off as a distinct society, and on the 24th of November it was voted to extend a call to the Rev. Joseph E. Camp, and to give him a "settlement" of a hundred pounds, and more if it could be raised,—his salary to be seventy pounds a year (lawful money) for four years, seventy-five pounds the fifth year, eighty pounds the sixth year, and eighty-five pounds thereafter. An additional vote of firewood was afterward made, the amount not to exceed "thirty cords, sled length." Thus far the people had enjoyed society privileges for only six months of the year, having to pay taxes for the

support of the gospel in Litchfield the rest of the time.

The organization of the Northfield church took place on the 1st of January, 1795. The earliest record opens as follows:

> A number of members from the several churches of Northbury, Litchfield, North Haven, Westbury and Cheshire having by the providence of God fixed their residence in this society, and being desirous of enjoying gospel ordinances among themselves, met this day at the house of Mr. William Washburn for the purpose of forming themselves into a regular gospel church.

Of those who united in the new organization one came from the Cheshire church, two from North Haven, two from Litchfield, two from Westbury and seven from the church in Northbury. Of the fourteen members nine were received from the two churches (Watertown and Plymouth) which had sprung from the old church in Waterbury.

The services of the day began with prayer, and a sermon was preached by the Rev. Simon Waterman, of Plymouth, on the text, "Ye are the light of the world." Mr. Waterman "acted as moderator, in leading and assisting the several members in forming themselves into a distinct church upon the gospel plan." These persons "exhibited proper testimonials of their regular standing in the churches from which they came," and "did explicitly assent and consent" to a brief confession of faith and a covenant, and in testimony thereof subscribed their names, after which "they were declared by the moderator to be a regular church of Christ according to the gospel plan." They then unanimously voted to invite Mr. Joseph Eleazer Camp to settle with them in the work of the gospel

ministry and take the pastoral charge of them; and Titus Turner, Abel Atwater and John Warner were appointed to wait on Mr. Camp and request his answer. It was voted that if Mr. Camp accepted the call, this committee should convene a council of churches to ordain him; also, that on the day of fasting, previous to the ordination, the church should publicly assent to the articles of faith just adopted, and renew their covenant with God and one another; also that on that day they should elect deacons. The fast took place on the 2nd of February, and the ordination February 12th, 1795.

On the 7th of September following, a committee was appointed to stake out the green and fix the site for the meeting house. At a meeting in November it was decided that the meeting house should be fifty by thirty-eight feet, and a subscription was opened for materials of all kinds. The house was begun in the summer of 1796; in August, 1801, it was voted to finish it "as plain as could be done with decency," and it was finished in 1803. In December of that year a committee of eight was appointed to "seat" the congregation. Those who paid the heaviest taxes were assigned seats nearest the pulpit, after which the order was dependent on age.

The epoch at which the church was begun was one of great intellectual activity in the town in which it was situated. The famous Litchfield law school was then in full career under Judge Reeve, and Miss Pierce's school for young ladies had lately been opened in the same village. A post-rider had not long before begun his bi-weekly trips to New York, and a post office had been established

Wolcott was in Washington's cabinet, and members of congress and several officers of note in the Revolution resided there, and exercised an influence over all the region which stimulated both enterprise and religion.

Mr. Camp's pastorate continued until June, 1837. By that time the people thought he was too old to preach, and he was dismissed. During his forty-two years of ministry 175 members were added to the church. He had six sons and a daughter, and as his salary never exceeded four hundred dollars a year, he found it necessary "to work his land like any farmer." An anecdote which has been connected with other Connecticut pastors and parishes seems with good reason to be credited to Mr. Camp. Preaching in the church at Wolcott, in exchange with the Wolcott pastor, he announced with a significance which was promptly recognized and resented, the hymn,

> Lord, what a wretched land is this,
> That yields us no supply!

The chorister, according to the custom of the time, announced the tune, and we may suppose he did it with peculiar satisfaction—saying, "Sing Northfield."

Between 1837 and 1844 the church was without a settled pastor. The pulpit was supplied by the Rev. Messrs. B. H. Campbell, J. W. Salter, Stephen Hubbell, Aaron Snow, William Ransom, William Russell, Frank Howe and Samuel Moseley, and during this period twenty-two were received as members. The Rev. Joel S. Dickinson was pastor from February, 1844 to June, 1851. The Rev. Lewis Jessup was settled in November, 1851, and remained three

years; after which the Rev. Noah Coe supplied the pulpit for fifteen months. The Rev. Stephen Rogers was pastor from November, 1856, to February, 1859. Immediately thereafter, the Rev. James Richards, D. D., LL. D., who on account of his intemperance had been deposed from the ministry several years before, by the Presbytery of New Orleans, La., and was then teaching a school at Litchfield, was engaged to supply the pulpit. As this action was disapproved by the Litchfield South Consociation, with which the church was connected, the church on June 20th dissolved its connection with that body. Dr. Richards's engagement terminated in 1860. Other pastors have served the church as follows: Erastus Colton, 1861–1864, E. W. Tucker, 1864–1866, H. N. Gates, 1866–1871, E. B. Sanford, 1871–1873, S. G. W. Rankin, 1873–1874, M. J. Callan, 1874–1875, William Howard, 1875–1876, H. A. Ottman, 1877–1881, E. C. Starr, 1881–1888, Joseph Kyte, 1888 to the present time.

By the will of Captain Asa Hopkins, a former resident of Northfield, who died in New Haven in December, 1855, a fund of ten thousand dollars was left to the church, its proceeds to go to the support of the ministry. A legacy of about two thousand dollars, conditioned on the speedy removal of the society's debt of three thousand, was received in 1870 from the estate of Mrs. Wealthy Hotchkiss. On the first of January, 1892, a legacy of twelve thousand dollars was received from the estate of William Gilbert, of Winsted,—one-third of it for the erection of a building to serve for a parsonage and also as a place for a public library free to the town, one-fourth for a first purchase of

books, and the remaining five thousand dollars to constitute a permanent fund for the support of the library.*

THE CHURCH IN MIDDLEBURY.

BY THE REV. W. F. AVERY.

It is my privilege, at this large family gathering, to introduce to you one of the younger daughters. At her birth the mother was already one hundred and five years of age, and this little one has now reached her ninety-fifth year. I hope to show that her history has not been entirely discreditable to the parent or the household.

Preparation was made for her by the formation of an ecclesiastical society five years beforehand, that is, just a century ago. A house of worship was completed in 1794, two years before the organization of the church. It was a building almost exactly the size of the present one, standing on the opposite side of our pretty park, its hospitable doors opening north, south and west. It had square pews, and over the high pulpit a sounding board, that none might fail to hear and receive the word. The feet of the listeners were warmed by

*Between January 1, 1882, and June 26, 1887, a series of Parish Papers, sixteen in number, was edited and issued by the Rev. E. C. Starr, the pastor at that time, in which sketches of the history of the Northfield church and society and the lives of the successive pastors were published. From these sketches and the documents upon which they are based—obtained through the courtesy of Mr. Howard C. Peck—the foregoing account of the church has been compiled. Too much praise cannot be given to the Rev. Mr. Starr for his painstaking efforts to rescue from oblivion and put on record in accurate statement the facts pertaining to the life of the church and the ministry in Northfield; and it is to be hoped that at the centenary of the church, January 1, 1895, these facts may be reproduced, "writ large" in a historical discourse, and published in permanent form.

foot stoves which were filled in the intermission with coals at the Sunday house near by.

To organize the church, there gathered on the 10th of February, 1796, a group of twelve persons, ten of whom were men, six bearing the familiar name of Bronson. They made a noble statement of the main object for which they entered into this sacred union, and adopted articles of faith and a covenant. In five or six weeks twenty-four more were received, the proportion of the sexes now being twenty-three women to thirteen men. The men only had voted in organizing, after the manner of the times; and this was the order of procedure in selecting a pastor: First, the society held its meeting, inviting him to become pastor, with the promise of a salary of $400 a year, so long as he should sustain this relation to them, and in addition a "settlement" of $350, to be paid in the course of the first year. After this a meeting of the church was convened, and the church united in the call, and sanctioned the provision for the minister's support. Deacons having been chosen, your daughter and fellow worker was now fully equipped. Situated on your west, right by your side, her labors and yours have been intermingled, and each has had its influence upon the welfare of the other, from that day to this.

Was it a puny child, born ninety-five years ago, out on those lovely hills? You shall judge for yourselves. A fortnight since, I had the sad privilege of receiving at our cemetery, for burial, the earthly remains of one of our aged members, who had spent the last four or five years of her life with friends in your town. This burial led me to

turn to our church manual for facts concerning her connection with our church. I found that in 1832 she had stood up, with thirteen others, to profess her attachment to Christ. Her pastor was the Rev. Jason Atwater. Then I noticed that in that year forty-three were received into the church. I found that in a ministry, there, of fifteen years, Mr. Atwater was privileged to receive one hundred and eighty-seven persons. Of these, thirty-three only came by letter from other churches, and one hundred and fifty-four were received on profession. Was not that a very fruitful ministry in so small a town? The Rev. Mark Mead preceded him. During Mr. Mead's pastorate of twenty years, one hundred and twenty-four joined the church by profession, and twenty-five by letter. Before him the Rev. Ira Hunt, the first minister, gathered into the fold eighty-six in all, sixty-nine being by profession.

These first three pastorates covered a period of forty-nine years. In this first half of its existence, the church received 422 members, and in its entire history, of ninety-five years, it has received the goodly number of 726. What is especially to be noticed is, that only 166 of these, or less than one in five, came from other churches. The church has been God's instrument in bringing over from the world to the ranks of Christ's followers 560 precious souls, many of them to become efficient workers for him. Had we been a large manufacturing centre, a tide of immigration would have set towards us, bringing with it many Christians, to strengthen us. But we are a farming community and a scattered people, having no factories. Hence our

growth, as a church, has been very largely from within. In view of these numerous additions by profession, year after year, may I not present this off-shoot from you as a vigorous, fruitful vine, especially in the earlier portions of its history?

But there is another view in which the fruitfulness of the Middlebury church most strikingly appears. I refer to the large number who have gone out from its membership to help in other fields, to plant other churches or strengthen those already existing, to be officers and standard bearers in those churches, to become Christian fathers and mothers, training up families in the principles in which they had been indoctrinated in their youth. I have said that the church received in the first half of its existence 422 members. In our manual I find an asterisk placed against the names of 241 of these, to indicate that they had removed to other communities. Observe that 211 would be one-half of the whole number, but there were 241 whom the church sent forth as missionaries, as it were, to those without. For the most part letters to other churches were given them, one and two at a time. But when the church was called upon to spare a considerable number at once, to help the settlements in New Connecticut (Ohio), it was hard to part with so many energetic citizens who were helpers at home. Blood is sometimes drawn from the veins of a healthy person, and injected into those of an invalid. All through its life your daughter has been giving her life blood to others.

Look at the help she has returned to you, her mother, and your community. Was not Edward L.

Bronson (your deacon for many years) a brother very highly esteemed? We noticed those words, so tender and appreciative, which your pastor uttered at his recent funeral. His father, our Deacon Leonard Bronson, we loaned to you for some fifteen years. Then he gladly came back, to end his days with us. Did not our Silas Bronson give you the library which bears his name? and is he not through it blessing all your community? He had resolved to make the donation to his native place, and to erect for it a handsome building; but one stepped in and advised that it should go to the more growing town of Waterbury. Except for that suggestion it would have graced and blessed our town. It was Middlebury that sent you Gideon L. Platt, recognized so long as standing in the front rank of your physicians. We gave you George L. Townsend, to help edit the "Waterbury American," and Aaron Benedict, to help build up your great brass industry, as well as to hold an honorable office in this church. I point you to the biographies of various other men of note mentioned in the "History of Waterbury," who went from Middlebury to other places, far and wide, and made their mark for good. And the many inspiring lives begun on those quiet hillsides and trained in those homely farmhouses ought to make us feel that it is worth while to work for our hill towns. We must keep the springs among the hills pure, for the streams which issue from them are sure to flow down into the valleys, where our great manufacturing centres are. Often the gift of one person going forth from an obscure home proves a rich boon to a large town, or even to a whole state.

The small towns of Connecticut are full of splendid illustrations of this.

Do I seem to have spoken with too much eulogy of my own little church? What I have said was more especially true of it a generation ago, when it was most vigorous. Then, at least, the old gospel so manifestly proved itself the power of God unto salvation, that we, at the present day, may still learn much from the methods of our fathers. But they were far from perfect. Human nature, fifty or seventy-five years ago, was essentially what it is to-day. I find in the records of this church frequent mention of grievances and of meetings called to inquire into alleged faults. But the promptness with which action was taken was remarkable. Ordinarily time and place for a hearing were appointed within two or three weeks of the complaint, and the decision was reached without tedious delay. Often too the result was humble confession of wrong and restoration to full confidence again.

In reaching out to the ends of the earth in missionary work we are much in advance of the fathers. From the first, contributions were taken regularly for home uses. But it was about twenty-three years before the duty of joining in the great modern missionary movement was earnestly discussed. Then came gifts first to educate pious young men, to aid Andover Seminary and Yale College.

During these early years much was made of catechising the children. Saturday evenings were very generally devoted to this work. At one time a committee of five men was appointed to help forward this instruction of the children. As early as

1818 a turn was made to regular Sabbath school work.

And now, in closing, comes a most important question: Has this vine, planted on yonder hills, vitality still? Will it yet bear precious fruit? You as well as we are interested in the answer. Our young people will still drift toward you. All along our eastern border are families dependent for work on your shops. We have equipment for Christian work in an excellent house of worship and a parsonage, a Society of Christian Endeavor, a Sabbath school work branching out in three directions, with a library freshly enlarged. We support our own preaching, and give a third as much more to others. We need not pecuniary help so much as the far richer gift of the Holy Spirit, that we may more zealously cultivate the important field of labor which lies within our reach.

Our fathers planted this church amid far greater pecuniary difficulties than ours. I hold in my hand a curious looking document, bearing the date of 1786. It is the subscription paper for building our first Middlebury church. Forty-one names are attached, and the approximate value of gifts is expressed in pounds, shillings and pence. Like the Israelites in erecting the tabernacle, they gave what they had. Of money I find only sixteen shillings. But seven of them brought nails, which quite likely they had hammered out, eleven brought shingles, ten gave oak boards, three gave white-wood clapboards, eleven gave provisions at market prices, and twenty-five gave labor. With this example of sacrifice before us, we ought to go on supporting ourselves and helping others. Sacrifices

for the gospel's sake make its messages precious, and bring with them rich gifts of the Holy Spirit. Oh! those twelve years of ingathering, which this Middlebury church has enjoyed, enlarging it as much as all the other eighty-three years! If the review of the history of these churches, to-day, shall lead us all, with one voice, to exclaim, "Come, from the four winds, O breath, and breathe upon us," it will indeed be well. The best life of the fathers will then enter into our lives, and through us bear fruit forever.

THE CHURCH IN PROSPECT.

BY THE REV. W. H. PHIPPS.

The church in Prospect—a daughter ninety-three years old, although next to the youngest of the daughters—brings her greetings to-day to the aged mother.

This daughter is somewhat enfeebled, and has for many years been walking by the aid of crutches furnished by the sister churches of the state. Her feebleness, however, is not because of her age, but results from the fact that she does so much for the support of her aged mother and all her relatives in the cities; so that it will not be advisable to cover her with an extinguisher just yet, on the principle of the survival of the strongest and the destruction of the weakest. During the fourteen years of my pastorate, twenty-four have been dismissed from the Prospect church to join other churches, and there are several others who have recently gone to the cities, but have not transferred their church relationship. Yet our church numbers more com-

municants to-day than it did fourteen years ago. At the same time, we think of one of the wealthiest men of Naugatuck as having been born in Prospect, and we can point to deacons and superintendents of Sabbath schools in churches in New Haven and Wallingford who were brought up here and went from us to their present fields of labor.

When the Congregational society was formed in Prospect (then Columbia) a survey was made to establish the society limits, that all included within such limits might be subject to taxation for the support of the society. The original map and the record of the survey are still preserved,—although the trees which are mentioned as marking the boundary lines have disappeared. This survey contained 9,291 acres, of which 3,239 lay in the town of Waterbury and 6,051 in the town of Cheshire. Of the Waterbury section, 2,384 acres lay in that part of the town known as Salem society. The territory described included substantially the tract of land which now constitutes the town of Prospect.

Columbia (as it was originally called) was for a period of time a flourishing place, supporting manufactures of some importance. But it has gradually diminished, and now there are more old cellars marking the places where houses formerly stood than there are houses in the town.

The church was organized on the 14th of May, 1798, with sixteen members. All but two of these had Bible names, such as Abraham, Ephraim, Asahel, Damaris, Jerusha and Mehitabel. Evidently the people of "Columbia" "went by the Bible" in those days,—differing materially from a certain old tar who said to a friend that was trying to direct his mind to the gospel, "We don't know nothing

about the Bible here; we go by the almanac." I suppose they thought they went by the Bible also when in their "rules of practice" they forbade "card-playing, frolicking and horse-racing."

The first pastor was Oliver Hitchcock. He remained with the church thirteen years, his pastorate being the longest of any except my own. From the Rev. Franklin Countryman's historical address* we learn that Mr. Hitchcock was "a good farmer, and proficient in laying stone walls." Certainly he had plenty of stone to practice with, and there are about twelve acres of land connected with the parsonage where I suppose he demonstrated his ability as a farmer. The records show that he was also proficient in building hearts which had been hearts of stone into the walls of the church of Christ.

The church prospered, and increased in membership, until 1832, when the Rev. J. D. Chapman became pastor. Mr. Chapman embraced the doctrines of the Perfectionists (afterwards known as the "Oneida community") and led away with him many of the prominent members of the church. When afterward all who entertained these beliefs were excommunicated, it involved the cutting off of a great portion of the working church.

The number of members at the present time is ninety-eight. The Prospect church has no reason to regret that she was ever born, for her life has been fruitful of good. She is feeble, and may be dying, but she is giving her life to others.

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*Delivered by the Rev. Franklin Countryman, then pastor of the church in Prospect, at the time of the nation's centennial. It was published in the Waterbury *American* of July 19th, 1876, in which it fills nearly three columns.—EDITOR.

THE CHURCH IN THOMASTON.

BY THE REV. R. G. BUGBEE.

These exercises naturally turn our thoughts to the past, and remind me of the old adage which I used to hear when I was a boy—that "children should be seen and not heard." The saying is in many places obsolescent, or else is transformed into its opposite: "Children should be heard and not seen." But in this large family gathering of churches, where there are some of the old stock of sister churches to be heard from and several also of the elder daughters with an interesting history, the saying ought to be enforced; the granddaughters and great-granddaughters should be seen and not heard. Therefore I bring very briefly the greeting of the First Congregational church in Thomaston to our venerable and honored grandmother, the First church in Waterbury. We felicitate you, that you have reached your two hundredth anniversary in so ruddy a state of health, with steadily increasing vitality and an ever widening influence. We also bring Christian greeting to the other churches of this family; and it seems like a genuine old fashioned New England Thanksgiving to meet so many relatives and so many generations under one roof. And as grand-parents always have an interest in their posterity, we stand up with childish simplicity and tell briefly our age and a few other facts.

We shall be fifty-four years old next December. The church was formed from the church in Ply-

mouth, December 7th, 1837. It was organized with thirty-seven members, only two of whom, I think, remain upon our roll to-day. One of them, Tertius D. Potter, who has served the church in several official positions, is now ninety-eight years old.* Our present membership numbers 307, while there have been more than 900 different persons enrolled in our list of members during our church life. Germans, Swedes, English, Scotch and French have found fellowship with our American-born members. Looking hastily over the records I find that the church has had in fifty-four years nine pastors and acting pastors; so you see that it has endeavored to keep abreast of most of our modern Congregational churches in one respect at least—in not clinging to a minister till he is too old to move out of town.

We feel honored in belonging to this family of churches. We take pride in the fact that we are a branch of the trunk which sprang from the mustard seed planted in Waterbury two hundred years ago. What a grand family of churches it is! Its branches reach out into many parts of the surrounding country; and perhaps there are churches in distant places, unknown to us to-day, which really sprang from the fruit of this tree wafted by providential forces to far away states. In that case, some of our branches reach out thousands of miles, interlocking with branches from other church families, as the limbs of a dense forest intertwine and embrace each other.

* Tertius D. Potter, has passed away since the bi-centennial celebration took place. He was a deacon in the church in Plymouth prior to 1834, and in the church at Thomaston after that was organized. He was born September 25th, 1793, and died January 10th, 1892, in the ninety-ninth year of his age.—EDITOR.

And what harvests of precious fruit—immortal souls—have already been garnered from this church tree! As we think of the thousands who have been entered upon our church rolls, but have now passed away in faith, we are reminded of the inspired word, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." We have in this family of churches a living illustration of that divine saying, "The kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown it is greater than the herbs and becometh a tree; so that the birds of heaven come and lodge in the branches thereof." What better commentary on this Scripture than the mustard seed of two hundred years ago compared with the massive trunk, the strong branches and the immortal fruit of our church family tree to-day?

THE CHURCH AT TERRYVILLE.

BY J. A.

When the men of "Northbury," after a long struggle, succeeded in fixing the place of their meeting house on Plymouth hill, they felt, no doubt, that the cause of justice had triumphed, and little suspected that the site they had secured would in after years be inconveniently distant

from the chief centres of population within their society limits. In the course of time these chief centres became established at Plymouth Hollow (now Thomaston) on the one side, and Terryville on the other; and when the Congregationalists in these places became sufficiently numerous they felt that they must have churches of their own. This conclusion was reached, and decisive action taken, at about the same time in both cases. The church in Plymouth Hollow was organized on the 7th of December, 1837, and the church in Terryville on the 2nd of January, 1838. The mother church "on the hill" parted with fifty-one of its members in the one case and forty-nine in the other,—thus losing one hundred members by colonization within less than a single month. As all the original members of both the new churches came from the Plymouth church, their relation to the ancient church of Waterbury by lineal descent is obvious.

The first pastor of the Terryville church was the Rev. Nathaniel Richardson, who was settled in August, 1838. The new church edifice was dedicated, and the pastor ordained and installed, at the same time, August 8th. His pastorate terminated within two years (July 2d, 1840), and more than a year afterward (that is, in October, 1841) he was followed by the Rev. Merrill Richardson, who was pastor of the church at two different times. He was dismissed in July, 1846, and settled again, May 16th, 1849,—the pastorate of the Rev. Judson A. Root coming between, and, owing to the failure of his health, lasting only six months (from October, 1846, to April, 1847). Mr. Richardson remained with the church until January 18th, 1858, when he was dis-

missed to a pastorate in Worcester, Mass. Mr. John Monteith, jr., was ordained and installed, October 27th, 1858, and continued until July 31st, 1860. The Rev. Franklin A. Spencer was installed, June 24th, 1863,—the pulpit having been supplied in the meantime by the Rev. A. Hastings Ross, the Rev. Edwin Dimock (for eighteen months) and others. In 1865, the Rev. Ephraim M. Wright became "acting pastor," and served the church until 1869. Mr. Henry B. Mead was ordained and installed, June 7th, 1871, and dismissed, May 12th, 1874. He was followed, in October, by the Rev. Leverett S. Griggs, whose father, the Rev. Leverett Griggs, D. D., had been pastor in the adjoining parish of Bristol from 1856 to 1869, and was still residing there. Although Mr. Griggs was not installed, his pastorate continued until October, 1887, being the longest thus far enjoyed by the Terryville church. The Rev. W. F. Arms became pastor in March, 1888, and continues to the present time.

As we have seen, the church at its organization numbered forty-nine members. Twenty years later, at the close of the Rev. Merrill Richardson's pastorate (that is, in January, 1858), the number on the roll was 149, of whom 108 were resident members. In the spring of that year sixty-four were added on profession of faith—fruits of the revival of religion which had taken place throughout the country. Again, in 1864, there was a large addition (thirty-four), and since that time the church has gradually and steadily increased in numbers and in strength

In 1866, the church reported seventeen of its members as having fought in the war for the

Union, four of whom had died in the service. In 1878, the church edifice was altered and repaired, and on the 6th of November was rededicated. An organ was placed in it, at a cost of eight thousand dollars, the money being raised by the Sunday school. At different times in its history, the church has sustained a mission Sunday school in addition to the school at the centre, and in various other ways has manifested its interest in the extension of the kingdom of Christ. It has also "raised up" four ministers of the gospel, one of whom, Edwin Johnson, was educated at the expense of the church. He was born December 1st, 1826, graduated at Yale college in 1846, and ordained in 1851. In 1867 he became the first pastor of the First Congregational church in Baltimore, Md., was pastor of the South Congregational church in Bridgeport from 1870 to 1876, and died December 25th, 1883. The others are the Rev. Horace R. Williams, who is pastor of the Congregational church in Clinton, Mich.; his brother, the Rev. Moseley H. Williams, who was for some years a secretary of the American Sunday School Union, and is now a member of the editorial staff of the "Sunday School Times;" and the Rev. Linus Blakesley, pastor (since 1870) of the First Congregational church in Topeka, Kansas.

Three years after the organization of the church, Eli Terry, senior, erected a large and commodious dwelling house, and presented it to the ecclesiastical society to be used as a parsonage. This was in August, 1841. He also made and presented to the society a wooden clock for the tower of the church, which is still in good condition.

The church, although a child of the Plymouth church, was not, like that, consociated. In 1870, when the Hartford Central (afterward the Farmington Valley) conference of churches was organized, it connected itself with that body. On the organization of the Naugatuck Valley conference, February 22nd, 1883, it transferred its connection to that, and continued in fellowship therewith until June, 1891.

THE EAGLE ROCK CHURCH, THOMASTON.

BY J. A.

The Eagle Rock church was organized in 1879, to meet the wants of a small manufacturing community situated near Reynolds Bridge, in the town of Thomaston. The Rev. E. B. Sanford, then of Thomaston, began a work of visitation and preaching in the place in May, 1878. A chapel was built, and on the 29th of October, 1879, a church of twenty-six members was organized, ten of whom were received on profession of faith, the rest from other churches, most of them from the Congregational church in Thomaston. About fifty families were included in the parish.

Mr. Sanford served the church as pastor until September, 1882. In the following May he was succeeded by Mr. F. J. Pohl, of the Yale Theological Seminary, who was ordained there on the 12th of September, and who served the church for about a year. In November, 1885, he was succeeded by Mr. Ursinus O. Mohr, also of the Yale Seminary, who labored in this field during 1886, and was

ordained there on the 25th of February, 1887, then having the foreign missionary work in view. His successor was the Rev. Joseph S. Burgess, whose brief term of service began in August, 1887, and who died at Reynolds Bridge on the 28th of February, 1888. Mr. Burgess was born on the 15th of August, 1815, and spent most of his life as a minister among the Free Baptist churches of Maine. He was a pastor at Lewiston for nearly twenty years; was a trustee of Bates College, and for a time corresponding secretary of the Home Missionary society of the Free Baptist churches. Late in life he became a resident in Waterbury, and, with his family, largely identified with the First church. After entering upon the pastorate of the Eagle Rock church, he connected himself with the Naugatuck Valley Association of Congregational ministers. He was succeeded by the Rev. Dighton Moses, who began his ministry at Reynolds Bridge on the 1st of September, 1888, and continued it until April, 1890. Since that time the church has been without a pastor. Its present membership numbers about fifty.

Throughout its history, it has been subject to the vicissitudes incident to life in a somewhat isolated and changeful manufacturing community composed largely of foreigners, and has been dependent on the aid of the church in Thomaston, and the Connecticut Missionary society.

IV.

EARLY AND LATER PASTORS.

JEREMIAH PECK.

BY MISS SARAH J. PRICHARD.

The Rev. Jeremiah Peck has for so many years been considered the first minister of Waterbury that the mere mention of a predecessor carries with it a certain sense of disloyalty to that gentleman. But our town records bear indications that may not be disregarded that a clergyman ministered to the spiritual needs of this wilderness people, and dwelt in "the house built for the minister," before the year 1689.

In the land divisions of 1688 we find a name unknown hitherto in the town. Twenty-nine acres of meadow land up the west branch of the Naugatuck river, at and near Reynolds Bridge, were allotted to four proprietors by name, the first mentioned of whom is Mr. Frayser. The appellation "Mr." in itself is significant, as it stands alone on our records until the coming of Mr. Peck. This land was to be divided by its four owners according to their proprietary rights. A careful following of its division among the three men whose proprietary rights are known reveals the fact that the number of acres left for Mr. Frayser was more than that of any one of the landed proprietors and equaled that of a one hundred and fifty pound propriety, belonging only to one of the three great lots reserved at the beginning by the General Court's committee "for public and pious uses." At a later date the same land is found in the possession of the children of the Rev. Jeremiah Peck, who record

that it was their honored father's land. Now, how that land, once granted to Mr. Frayser, became Mr. Peck's requires solution.

On North Main street there still stands an ancient house, the dwelling place of the late Charles D. Kingsbury. Historical secrets were stored away beneath its roof, that even the owner knew not of, which by the extreme courtesy of his son, Mr. Frederick J. Kingsbury, have been made available for historical purposes.

In the beginning, the records of the town were kept on sheets of paper. If one sheet of paper could not contain all the words of a document, another sheet was sewed to it. The original articles of agreement for the settlement of Waterbury found in the Kingsbury house are twice sewed. After a time certain of these documents were gathered together and sewed at the edge, thus forming a book, a portion of which "proprietors' book" Dr. Henry Bronson, the esteemed historian of Waterbury, found about forty years ago, and it remains with us to this day. Certain other original documents which either once formed a part of that book, or should have been made part of it, were quietly stored away in the house referred to, biding their time, and by one of them we think the question we have raised concerning the possession of Mr. Frayser's land is satisfactorily answered. It is a division of meadow lands, both up and down the river, is without date, but the absence of Mr. Peck's name is evidence that it was prior to the date of his coming. On it the thirty-one original proprietors are all represented, and when we look for the three great lots we find two under that

name, but the third one is designated as "the lot bought," from which it is inferred that Mr. Frayser's great-lot rights were returned to the town and bestowed upon Mr. Peck. We also find, in 1687, in a list of twelve men, to each of whom the General Court of Connecticut granted two hundred acres of land, and ten of whom we know to have been ministers of the church of Christ, the name "Mr. John Frayser." If we look at the language of the record relating to the bestowal of the minister's house upon Mr. Peck, under the light of this revealment, we seem to find in it a meaning hitherto unseen; for the proprietors gave to him "the house built for the minister, with the home lot, at his first entrance there with his family." Again, there is a suggestion, that he may have died in Waterbury, in the somewhat unusual provision made for the occurrence of death, in the following sentence of the same record, relating to land bestowed upon Mr. Peck. The language is: "And, if the providence of God should so dispose that he should die before the four years be out, it shall fall to his heirs."

Beyond the above facts, we know nothing of Mr. Frayser; but, however events may have been obscured by time and the loss of records, there can be no question regarding the probability that there was a minister in Waterbury before the year 1689. A General Court that existed, first of all, to provide for the spiritual nourishment of the colonists, and considered thirty families a sufficient number to support a minister, and only gave consent to the existence of a plantation at Mattatuck upon the report that the meadows hereabout could maintain thirty families; a General Court that

withheld its consent to township rights and its blessing from petitioners therefor until the requisite number of households had been gathered, is not to be suspected of having allowed this wilderness child of its adoption to remain eleven years without a spiritual guide. And thus we give our "hail" and "farewell" to the unknown Mr. Frayser.

The Rev. Jeremiah Peck came to Waterbury ripe in years and rich in experience. Had he kept a diary from his youth to age, and left it as a legacy to the First church of Christ in Waterbury, what a valuable mine of historic lore the old church might to-day possess. We should surely find in it a boy's account of the voyage of the good ship "Hector," in the year 1637, from London to Boston. We should know the names on that passenger list which has never been found, though carefully sought; and he might have told us whether the Rev. John Davenport, vicar of St. Stephen's in Coleman street, London, dared to cross the ocean under his own name, and how New Haven looked when the goodly and glorious company reached the "red hills," afterwards called East and West Rocks, in 1638. We should then know and understand where and how he acquired his knowledge of Hebrew and Greek and Latin.

The question of his life, and how it was spent until he attained his thirty-third year, would be made plain to us. Possibly we might in that interesting diary learn that his father was, as has been suggested, one of the merchants of London who owned shares in the ship "Hector," and that the lad went back to England, and there acquired his store of Hebrew and Greek and Latin, that had

made his name sufficiently famous to call the owner thereof to be the first teacher of the colony school at New Haven; and, all this would harmonize with the words regarding him to be found in Stiles's Itinerary: "It is said that he came, a minister, out of England." That a man of his force of character and acquirements should remain in a new country in utter obscurity, so that his name is unmentioned until his thirty-third year, when it suddenly shone out, like a star of considerable magnitude, seems improbable and gives plausibility to the above report concerning him.

On the contrary, Cotton Mather, that oft suspected truth-teller, had plainly written of Jeremiah Peck that "he was bred at Harvard," but no catalogue of that university gave a place to him. Time has, once more, verified Mather, for a few years ago there came to view certain college stewards' account books, in one of which are found credits to Jeremiah Peck, from the year 1653 to 1656. He possibly was one of the seventeen young men who left Harvard without a degree, because the time of study was prolonged one year. We might reconcile the statements in Stiles's Itinerary and those of the college steward's account book, could we find authority for suggestion, even, that he was instructor at Harvard, and not a student. At present, his life from the time of his arrival with his father in New England to his thirtieth year is absolutely unknown.

How readily a few lines in that diary might have explained all these points. In it we might also find, not the name, but we should expect to find some allusion to Miss Johanna Kitchell, of Guilford,

who became his wife in the same year that he left Harvard. Her age I have not found; but, as her father came in 1637 on the voyage of the "Hector" to which we have alluded, it is possible that their life associations ran back to that early date, and that the boy and girl together kept the fast when the wind blew a gale and all the passengers were confined in the cabins; together joined in the service of thanksgiving when the wind went down, and heard the ship master and his company when, every night of the two months' voyage, "they set their eight and twelve o'clock watches with singing a psalm, and a prayer that was not read out a book."

We should have found the story of the four years that he spent in Guilford in preaching or teaching, and the joy of his heart would surely have escaped his pen, as he wrote of his call to the high position of master of the colony school at New Haven. This school was opened in the autumn of 1660. Having had a winter's experience with the lads of that town, in the May following the school-master presented to the General Court of New Haven colony the following petitional propositions. After two hundred years, they seem as near an introduction to the man as we can obtain. They evidence that Mr. Peck had the courage of his convictions and the full capacity for expressing both courage and convictions. He asks fifteen questions. Most petitioners were content with one or two. He desires that the master shall be assisted with the power and counsel of any of the honored magistrates or elders; that *rectores scholæ* be appointed and established; that two men

be appointed to prove and send to the master such scholars as be fitted for his tuition; that two men be appointed to take care of the school, to repair and supply necessaries as the case may require. After asking four things for the school, he makes a number of personal requests: That the school may begin but at 8 o'clock all the winter half-year (7 o'clock had been the hour); that the school-master have liberty to be at neighbors' meetings once every week; liberty to use any books that belong to the school. He solicits a week's vacation in the year. He requests that his person and estate may be rate-free in every town within New Haven jurisdiction. He also desires that a settled habitation be granted to him, not at his own charge. He petitions for liberty to receive and instruct in the school, scholars sent from other places outside the colony of New Haven, and the benefit of them; that half the year's payments shall be made and accounts cleared with the master within the compass of every half year; that forty pounds per annum be paid to the school-master by the colony treasurer and ten pounds by the New Haven treasurer. The next requests we give in his own words:

> That the major part of the above payments be made to the school-master in these particulars: Thirty bushels of wheat, two barrels of pork, two barrels of beef, forty bushels of Indian corn, thirty bushels of peas, two firkins of butter, one hundred pounds of flax, and thirty bushels of oats.

He likewise desired to learn what was expected of him beyond instruction in the languages and oratory. His final petition is in the following words:

> That the honored Court be pleased to consider of and settle these things, this court time, and to confirm the consequent

of them,—the want of which things, especially some of them, doth hold the master under discouragement and unsettlement, yet these things being suitably considered and confirmed, if it please the honored Court further to improve him who at present is school-master, although unworthy of any such respect and weak for such a work, yet his real intention is to give up himself to the work of a grammar school, as it shall please God to give opportunity and assistance.

It is gratifying to be able to state that nearly all the requests of the school-master were complied with, and that Mr. Peck seemed to be very well satisfied. Nevertheless, neither the colony school nor the colony of New Haven prospered. Dark days dawned for both. The school was closed in 1662, and New Haven colony itself, the beloved of noble and excellent men, soon closed its unwilling eyes, to open them again, most unwillingly, under the jurisdiction of Connecticut.

How eagerly would we scan the pages revealing the life and acts of our pastor during his ministry at Saybrook, follow his return to Guilford, and learn from his own pen exactly why he was so earnestly opposed to the baptizing of children whose parents were not in church communion; follow him through all the eventful, stirring scenes and days that clustered around the last hours of New Haven colony and led that band of her devoted children, of whom Jeremiah Peck was one, to go forth into the wilderness of New Jersey, to found a new town—a town in whose government no man might have part until he had acknowledged the government of his God by visible membership in church union.

Mr. Peck became one of the first settlers of Newark, the first minister at Elizabethtown, the first

settled minister at Greenwich, Conn., and, eleven years later, Waterbury's accredited first pastor.

How the pages would glow with interest as we read of this man, much sought after by the early churches, as he drew near to this people, "dwelling in a corner of the wilderness," and in need alike of meeting house and minister of the pioneer order, as Mr. Peck undoubtedly was; for, as we have seen, he had an eye for business and personal advantage as well as spiritual insight.

And now we turn to our own town records, to learn what we may of his coming. There is no mention of his name prior to the year 1689.

The house on North Main street, with its historical secrets, has yielded up the original minutes of the meeting of March 18th, 1689, from which we learn that the vote desiring Mr. Peck to "settle in the work of the ministry" was unanimous. The proprietors were generous. They gave him unconditionally "the home lot and house built for the minister on his first entrance there with his family." They gave him the allotments and divisions belonging to the minister's lot, so called, provided he remain with them four years. And, to induce his sons, Jeremiah and Caleb, to live in Waterbury, in the generosity of their hearts they gave to them one of their three great lots, with all its grants and divisions, the only conditions being that they should, each of them, build a house and dwell four years in the town. Mr. Peck accepted the invitation.

All the way from Greenwich to Waterbury, in 1689! There is something extremely winsome in that journey. It was in the spring-time, too! And

there were Indian villages in the way. But Waterbury's discreet and stalwart proprietors—Isaac Bronson, a very pillar in the wilderness, as well as in the church; Samuel Hickox, usually found on the right side of everything, and Obadiah Richards, the father-in-law of more proprietors' sons than any other man in Waterbury—were there, as guard and guide to "Mr. Peck and family, and cattle and estate."

Time will not permit us to take that journey. It is safe to say that the minister's house was made ready; that much scouting by the boys, not down on the record, took place that day to discover the approach of the little cavalcade. There was the Rev. Jeremiah Peck, Mrs. Peck, the son Jeremiah, twenty-six years old; Anna, a daughter of twenty-four years, who went, the next year, a bride down the Farmington path with Thomas Stanley; and Joshua, a lad of sixteen, besides probable household servants, with the "cattle and estate." The date of the arrival is unknown, but that it occurred prior to May 20th, 1689, appears by the fact that on that day the good-natured town permitted Mr. Peck's door-yard to extend a rod and a half into the highway, which extension is still visible to-day in the sloping bit of lawn lying between the house of Mrs. John C. Booth and St. John's church.

The year 1689, in which Mr. Peck came, was a year of great and special trials, both in Waterbury, in other towns and in the colony. There was a great drought, and there was an epidemic sickness in most of the plantations, so great that the "people suffered for want of tendance;" so great that in August no Court could be held at Hartford.

Two of the twenty-five men who signed the agreement for Mr. Peck's salary died in that year. To add to this, the beating of the drum for volunteers to go forth to war with the Indians at the north was heard in every town, and Mr. Peck himself reminded the Court of the many soldiers that Waterbury had entertained, and the much scouting that had been done, without pay, when he petitioned for assistance in building the meeting house —at least, the petition was written by his hand and bears evidence in its style of his authorship.

It seems reasonable to believe that Mr. Peck was school-master in Waterbury, for we find no mention of schools until after he became an invalid.

Although there remains to us no pictured semblance of his personal presence; no word of sermon or of song to keep in memory, we have the assurance that the Rev. Jeremiah Peck, the accredited first minister of the First church of Waterbury, was a man of true courage, of great enterprise, and of unfailing integrity; that in all his wanderings there is no indication that he wandered one step away from the path of a true and faithful minister of the gospel of Christ.

He remained the pastor of the church until his death on the 7th of June, 1699. Regarding the place of his burial, there is neither record nor tradition, so far as has been learned. He may have been borne at that early day over the then new road to New Haven, and there laid beside his father, Deacon William Peck (who died at the advanced age of ninety-one years, three years after this church was gathered), or he may have been laid to rest in yonder late desecrated place of burial.

JOHN SOUTHMAYD.

BY MISS SARAH J. PRICHARD.

In the year 1699, and before the death of the Rev. Jeremiah Peck, this church received the ministrations of a young man who became the most learned and distinguished lawyer in New England. When he came to Waterbury he was fresh from Harvard College. It is pleasing to know that this people appreciated the ability of the Rev. John Read, before opportunity had been given him to prove it elsewhere.

He made a deep impression. The town was stirred to activity. There was a determination and an earnestness in its efforts to secure Mr. Read "for the work of the ministry" that the years have not been able to obliterate from the records. It is almost pathetic to read of the inducements offered him by a people whose ratable estate was but seventeen hundred pounds, and the number of whose taxable citizens was but forty-seven. He was offered fifty pounds by the year, in provision pay, ten pounds in wood and twenty pounds in labor, in the same year that the salary of the governor of the colony was but one hundred and twenty pounds, in provision pay. It must be remembered that this town, as a town, was less than fourteen years old, having been incorporated in 1686, and that less than forty men had built one house for the minister, in which, an invalid, his life was drawing to its close. Undaunted by the magnitude of the undertaking, the town promised to build a new house for Mr.

Read. It was to be thirty-eight feet long, nineteen feet wide; to have two chimneys from the ground and, apparently, a chamber chimney. The town agreed to "dig and stone a cellar, clapboard the house and shingle it, and make one end of it fit to live in." As a present gift, independent of the town's action, the proprietors gave him ten acres of upland, and this land seems to have been laid out to him, or to his heirs, long afterward. Yet more was there in the heart of this generous people to do for him. After he had been ordained two years, the house and the house lot of two acres, at the south-west corner of West Main and Willow streets, with a one hundred and fifty pound propriety, was to be his own. Negotiations went on. From time to time, another persuasive voice was added to the committee, to entreat Mr. Read to dwell here; but, at last, as winter was drawing near, Mr. Read evidently drew away, for the old record bears witness to the fact in these words: "Deacon Thomas Judd was chosen a committee to endeavor by himself, and the best counsel he can take, to get one to help him in the work of the ministry, and to bring a man amongst us, upon probation, in order to settlement, *if he can.*" John Hopkins was, later, chosen, with Deacon Judd, "for getting a committee."

As we may not enter into the secret of the power that Mr. Read had over this church, let us listen a moment to a few words of his own. Mr. Thomas Prince has placed them on record for us as follows:

In conversation with the late honorable and learned lawyer, John Read, Esq., as I happened to speak of living with the Rev. Mr. Torrey, of Weymouth, he immediately said: "Mr. Torrey! That was the most wonderful man in prayer I ever heard. When I was senior sophister at college, in 1696, there

being a day of prayer, kept by the association at Newtown, upon some extraordinary occasion, in the house of public worship, I and several others went from college to attend the exercise; where were two prayers made by two ministers, beside a sermon by a third, in the forenoon, and the like in the afternoon; and then, Mr. Torrey stood up and prayed nearly two hours; but all his prayer so entirely new and various, without tautologies, so exceeding pertinent, so regular, so natural, so free, lively, and affecting, that towards the end of his prayer, hinting at still new and agreeable scenes of thought, we could not help wishing him to enlarge upon them. But the time obliged him to close, to our regret; and we could gladly have heard him an hour longer. His prayer so wonderfully enlivened and moved the congregation, that we seemed not to be sensible of the time's elapsing, till he had finished."

If we may judge of the influence of Mr. Read over the people of Waterbury by Mr. Read's account of the effect upon him of Mr. Torrey's prayer, we can form some estimate of the keenness of their disappointment. But the work on the minister's house went on and the forty-seven good men voted a tax on themselves of half a penny on the pound "in current silver money or its equivalent, to buy glass and nails for the minister's house." Truly, there were giants in those days, in the pulpit and in the pews.

Meanwhile, the minister for this church and people had been made ready and was drawing near. He came, in the person of a young man of twenty-three years, late in the autumn of 1699. Dr. Henry Bronson, in his "History of Waterbury," has drawn for us a sharp and vivid outline of the then condition of affairs. He says that Waterbury was not a very inviting field of labor; the town was yet suffering from the effects of the great flood; a gloom had settled over the prospects of the people; they

were upon the borders of civilization and in the midst of an Indian war. All this was true, but, in the ever new and stirring events of the period, when every rustle of the forest trees brought with it life and expectation of important tidings from distant towns, there was no time for despondency, and little time for aught else than imperative action. The building of the great common fence guarding the grain fields—an undertaking, the magnitude of which, when the men and means are estimated, equals and even surpasses the construction of any of our modern public works for which we take credit and glory to ourselves—these men carried on as a matter of life and death to themselves and families, without a thought of credit or glory; and this great work was yet incomplete when the new minister came.

John Southmayd was born in Middletown, Conn., August 23d, 1676. He was the son of William Southmayd, mariner, and Esther Hamlin, his wife; the grandson of William Southmayd; the great-grandson of Sir William Southmayd, of the county of Kent, England, and, on his mother's side, the great-great-grandson of Elder William Goodwin, of Hartford; for which descent let his descendants with us, to-day, be duly thankful. The only item regarding his father that has come to the notice of the writer, is recorded in the diary of Major John Talcott, and is the not altogether discreditable fact that William Southmayd, mariner, permitted a negro boy belonging to him to escape out of his barque at Middletown.

The negotiations for the settlement of Mr. Southmayd over this church were carried on for more

than five years before they culminated in his ordination. In October, 1703, "Sergeant Isaac Bronson, Thomas Judd, Jr., and Edmund Scott were appointed to prepare what was needful for the entertaining the elders and messengers, for the ordaining Mr. Southmayd," and yet Mr. Southmayd himself in a letter written to Mr. Prince in 1729 has given the date of his ordination as May 30th, 1705. During this interval, important events had occurred in his life. That he lived in Waterbury, and was the acting pastor of the people, is strongly indicated, if not proved, by the records; and is satisfactorily proven when he himself, in 1738, states that he has been with the church about thirty-eight years. Therefore, we may conclude that he came to the house (begun for Mr. Read), with his bride, in the year of their marriage, 1700. They undoubtedly lived, for a time, in the end of the house the town had finished. In 1702 his father died, at Middletown, leaving an estate of more than a thousand pounds, out of which, Dr. Bronson tells us, Mr. Southmayd brought to Waterbury "fifty pounds in gold and silver"; and yet, despite his coin of the realm, this town increased his salary, and the proprietors from year to year bestowed gifts upon him, independent of all his land divisions that fell to him by allotment, from his one hundred and fifty pound propriety. The town gave him the lot of two acres, extending from West Main street to Grand, on one corner of which the residence of Mr. Robert K. Brown now stands, together with the house that had been begun for Mr. Read on that lot; it purchased the two-acre house lot next adjoining that, on the east, and added it to the gift.

In that house on the corner, two daughters were born to Mr. Southmayd before his ordination, and one of the two, Susannah, who became the wife of Thomas Bronson, Esq., was born just before the order was given, in 1704, to fortify Mr. Southmayd's house. Doubtless the fort about Timothy Stanley's house was too crowded by the alarmed inhabitants to be comfortable for Mr. Southmayd's family.

We may not linger over this period. Mr. Southmayd became pastor, preacher, leader, and the responsible conductor of many of the interests of the community. If it became necessary to make an appeal to the General Assembly, the people applied to Mr. Southmayd to put it in good form and give it all the advantage that might accrue from his pen. He was appointed, in 1710, on the committee to draw up, in writing, "the circumstances of the town in that time of war, and present it at the General Court." If any one could do this feelingly, surely Mr. Southmayd could, for, just over the way from his house, near where Mr. C. M. Mitchell now lives, were the distressed wife and children of Jonathan Scott, who had been carried off, with his two sons, by the Indians. Again, in 1711, he was requested to write to the committee of safety, "expressing the fears of the common enemy."

Meanwhile, the little meeting house, that seems not to have been made ready for the first seating of the people until 1702, was continually undergoing changes. First, the young men were permitted to build a small seat, or gallery, to sit in, and then, Mr. Southmayd to enlarge the seat at the west end of the pulpit, and then the town agreed to put up

a beam for a gallery at the west end, and finally to build the gallery; and then the doors and windows had to be repaired. In 1719, the repairs that had been eleven years in process were completed, and the second seating took place. At first, the vote was, that the persons formerly seated in the pews should sit there, without any disturbance. This vote was subsequently overruled, and it was decided that the seating should be by list of estate and by age, reckoning one year in age to four pound of estate. But two years pass by, and then, in 1721, the town voted to apply to the General Court to get a tax on all the land laid out within the town bounds, the money to be disposed of to the building of a meeting house. I do not know the result of the above appeal to the Court, but it was probably not granted, for in the year following more repairs were made; a part of the stairs into the gallery was taken up, and seats were placed where the stairs had been. We might never have known that the first meeting house had east and west doors, had they remained as they were at the beginning; but they were closed on this occasion, to give place for more seats. The outside of the meeting house was mended and the pulpit was raised.

For three years the little meeting house must have been, on Sundays, on lecture days and on Fast days, not to mention Thanksgiving days, a veritable human hive, and it is not surprising that the pulpit had to be raised. In 1726, the situation evidently became unbearable and it was decided to build a *new* meeting house, forty feet wide and fifty feet long. Later, it was decided that the area

of the new house must contain two thousand square feet, but it might be proportioned by the committee and the workman, and we have no record as to the proportions adopted. The need was imperative, and in the building haste was made. There was much culling of material for that house. Mr. Southmayd held I know not what place on the committee, but a little book found in the Kingsbury house tells its own interesting story, written by his hand, of the building of the second meeting house in Waterbury.

On the first day of July, 1729, the town met together for the important work of seating the people in it. Mr. Southmayd was given his choice and chose "the pew at the east end of the pulpit, next to the pulpit." It was evidently a day of great expectations, and the committee began to bestow the honors. Age and estate alone are mentioned as qualifications. The pew, next in dignity to Mr. Southmayd's was there, facing that one, with the pulpit between. Into it were delegated those whom they delighted to honor, Abraham Andrus, senior, and his wife. Mr. Andrus must have been eighty-two years of age at this date, and, with the exception of his brother-in-law, Benjamin Barns, seems to have been the only signer of the articles for the settling of Mattatuck left alive, unless we count Stephen Upson, senior, who was probably of greater age than either Andrus or Barns, but who signed later. Into the pew with the above went widow Deborah Porter, whose husband, Dr. Daniel Porter, had died a few years before. Her house was hard by the meeting house, facing it, with only the highway between. Lieu-

tenant Hopkins and his wife completed the list. These persons had lived in Waterbury fifty years, and had been familiar with every scene of joy or woe within the town. Into the second pew went Dr. Warner. However much we may desire to follow this seating, the door of the record closes upon us, and we are shut out from farther knowledge, thanks to Mr. Southmayd. If there was a skeleton in the church, he has not told of it. New people had come in, doubtless there was dissatisfaction and some friction, but the Rev. John Southmayd's good common sense was equal to the occasion.

It was when the new meeting house was finished that Mr. Southmayd's salary was raised to seventy-five pounds, money. This was one of Waterbury's bright periods. The old town was growing. It would be pleasant to tell of the new inhabitants that came. Two years later, the minister's salary reached its highest point, one hundred pounds, and in the following year came the first of a long series of trials that the old First church had to pass through; and they grew then, just as they are growing to-day, out of the town's increase in wealth and population. The inhabitants who had been welcomed to hospitable meadows and uplands, asked to withdraw their support from the church in the town spot, and establish little centers of their own, here and there, throughout the township. To-day, we can see the bright outcome of all this darkness and trial, better than we can see the sore distress that surely settled in the breast of their dear mother, when she saw her birdlings flying away, laden with much of the harvest that she had toiled to gather. Through all this period the Rev.

John Southmayd proved himself the very man for this church and people. They who will give the subject careful study, amid the facts left to us, will find that his name is worthy of great honor.

To go back to 1721. That was the year in which, in the great town meeting in December, Mr. Southmayd was by the town chosen town clerk, and by the proprietors, proprietors' clerk—an act of ancient Waterbury the value of which will remain in full force until time shall have effaced the last word written by him. For thirty-four years he filled the offices, to the increasing satisfaction of both parties. How difficult it must have been to keep the peace at all times between town and proprietors, and make the record satisfactory to both amid conflicting interests, came out on one or two occasions, when the votes had been recorded by another hand.

After "about thirty-eight years" as preacher and pastor of this church, the Rev. John Southmayd sent "to the deacons and townsmen in Waterbury to communicate to the church and inhabitants of said town," words that must have occasioned sorrow. He addressed his people as "Beloved brethren and neighbors," and told them that through great difficulty and infirmity of body he had served them for two years; that he had no expectation of relief; that the public work he was engaged in was too much for him; that a sedentary life was destructive to his health, and that he desired to live more privately. He besought his people to obtain another minister and give him relief as speedily as possible. The town acceded to his request, but

"expressed a wish that he would still serve, as far as he should be able."

No sooner was Mr. Southmayd relieved from his duties as pastor than other obligations were almost forced upon him. He had the care of letting out the school money, and taking security, by mortgage; he kept the notes and "bonds of interest" that the ministry land was sold for, and was to deliver the just proportion to the several societies' committees, and he was appointed town treasurer. The number of bargains still in existence, written by Mr. Southmayd, and the indentures, with their peculiar and rhythmic phraseology, prepared by him, attest the confidence placed in him by all sorts and conditions of men. The General Assembly placed his name on committees requiring firmness and discretion united with good judgment. During all these useful years Mr. Southmayd seems to have carried on his landed estate with good husbandry, and it was constantly growing around him. He could stand in his door at one time, and, looking southward, say that he owned all the land lying between that door and the Naugatuck river. A goodly inheritance it would be to a descendant of his in 1891.

The attitude of Mr. Southmayd toward the Church of England, in its earliest manifestations in our town, is worthy of note. Not a hostile thought appears to have been evoked in his breast, when certain men "with Church of England proclivities" voted against the payment of a one hundred pound obligation held by Mr. Southmayd against the town. He gave his consent as guardian to Oliver Welton, a minor, who desired to

convey a house lot adjoining Mr. Southmayd to "the professors of the Church of England as a glebe lot, for the use of the church forever." We may believe that his voice was heard and his influence felt in the town meeting of 1742, when liberty was given to Dr. Benjamin Warner and others, "to set up a church on the highway, north of Edmund Scott's house lot, against the apple tree in said lot, by the highway," and in the meeting when the town agreed to "give twelve pounds old tenor bills out of the town treasury, to purchase land for the church to be placed upon, that the highway be not cumbered," and also in the meeting when the town voted that it would not oppose a petition of the "churchmen" to the General Assembly for parish privileges.

During the first half of the eighteenth century Mr. Southmayd's name must have been honored in all the region. It certainly did very much in many ways for Waterbury township, and up to the present time it seems, at least to the writer, not to be too much to say of him, that no man who has ever lived within the original bounds of the town has done as much for Waterbury as did John Southmayd. It is true that he had more than a half century to do his work in; and it was at a time when all things were in a formative stage, and in a period when the minister was to his people a lawgiver. It was during his ministry, and in attendance upon his preaching, that the great Samuel Hopkins grew up; who was able to say that "he never had heard a profane word in Waterbury." Was that an unconscious tribute to John Southmayd?

We go back once more to the town books; and there we find inscribed certain family records, in Mr. Southmayd's hand, that tell, each and every one in its own words and way, how sorrows entered his soul. The first bears date August 13th, 1741, and records the death of Susanna Southmayd, wife of Thomas Bronson. This is the daughter who was born when the house was fortified in 1704. Next, we find, "John Southmayd, son of John Southmayd, died February 28th, 1742-43, about twelve of the clock, in the thirty-third year of his age." And then we come to this: "Anna Southmayd, wife of Joseph Bronson, died August 11th, 1749, in the forty-third year of her age." In less than two years, his hand had written on the page, "Susanna Southmayd, wife of Mr. John Southmayd, died February 8th, between ten and eleven of the clock at night, 1751–2." But not yet had the final stroke fallen. His son Daniel was yet alive. Two years later we find written, "Daniel Southmayd, son of John Southmayd, died about eleven o'clock at night, January 12th, 1754." And thus John Southmayd, of whom we have said too little because we feared to say too much, was left in his last years alone. (His only daughter was living at Middletown.) But not for long. Once again we glance at the old record. Thereon we find: "Mr. John Southmayd, died November 14th, 1755, in the eightieth year of his age."

Earth's highest station ends in "Here he lies,"
And "Dust to dust" concludes her noblest song.*

*Alas! we may not add:

"And where his pilgrim feet have trod,
The God he trusted guards his grave."—S. J. P.

MARK LEAVENWORTH.

BY THE HON. FREDERICK J. KINGSBURY.*

The Rev. Mark Leavenworth, the third minister settled over this church, was the sixth son, as well as the sixth child, of Dr. (and Deacon) Thomas Leavenworth of Stratford, Conn., where he was born in 1711. His mother's name was Mary Jenkins. When he was six or seven years old his father moved to Ripton parish, quite at the north end of the town (and now the town of Huntington), and there spent the remainder of his life. His house was near the Housatonic river and about two miles northward from the new village of Shelton. Mark was probably fitted for college by the Rev. Jedediah Mills of Ripton, as he was a teacher of great reputation at that time. He was graduated at Yale College in the class of 1737, under the presidency of the Rev. Elisha Williams. The year that he entered college, namely 1733, the Rev. George Berkeley, dean of Derry, and afterwards bishop of Cloyne in Ireland, who had come to this country with the idea of founding an institution of learning, but afterward abandoned the plan, had presented to the college a valuable farm near Newport on the island of Rhode Island, the income of which should be used for the benefit of three resident graduates who should pass the best examinations in Latin and Greek. This income they were to enjoy for three years, if they remained so long at

* Mr. Kingsbury, who is a lineal descendant of Mr. Leavenworth and of his two predecessors, is a member of St. John's church.

the college. They were known, and are still known, on the college books as "scholars of the house." One of these valuable scholarships young Leavenworth obtained, and remained in New Haven two years, pursuing a theological course. He was licensed to preach by the New Haven East association of ministers, October 10th, 1738. In June, 1739, after preaching a few Sundays on trial, here in Waterbury, he was unanimously invited to succeed the Rev. John Southmayd, who had resigned his charge on account of enfeebled health. Mr. Southmayd had been the minister here for nearly or quite forty years. He was a strong man in character and intellect, a man of wealth, and a man of great influence in the community. His change of occupation seems to have been beneficial to his health, for he lived seventeen years after this, acting as magistrate and filling various offices of public trust, and doubtless remaining by far the most influential member of Mr. Leavenworth's congregation. It has always seemed to me that the relation of these two men to each other during this period was the highest possible evidence of the superior character of both. It speaks of broadness, of judicial fair-mindedness, of great natural amiability, and of much Christian charity. The relations between a new pastor and an old one who remains a member of the congregation are proverbially difficult and very apt to become strained; nor is this wholly the fault of the men themselves, but it is largely referable to that instinct of humanity in the members of the congregation which leads so readily to the formation of parties, cliques and schools. Mr. Southmayd

and Mr. Leavenworth did not always think alike; they differed and differed widely on matters that were regarded then as of the highest importance. But they never lost their mutual respect and affection, and—as a final evidence of confidence and esteem—after seventeen years of intimate acquaintance Mr. Southmayd made Mr. Leavenworth the executor of his will.

In February, 1740, a month before the time for his ordination, perhaps in order that he might be fully equipped for his work, Mr. Leavenworth was married to Miss Ruth Peck, daughter of Deacon Jeremiah Peck of Northbury parish, now Plymouth, and granddaughter of the Rev. Jeremiah Peck, the first minister of this church. The people of Northbury had been very insistent in their demand for what they then called "winter privileges," and although at this time I think they had gained their point, perhaps to some of them the young Waterbury minister was a "winter privilege" by no means to be despised.

A great-great-granddaugter of Mr. Leavenworth, living on the ground where he lived, and perhaps partly in the same house (for a portion of it is said still to exist), has discovered among his papers a poem addressed to the bride and groom on the occasion of their marriage. It bears the signature of "J. G.," which are doubtless the initials of the Rev. John Graham of Southbury. The penmanship is bold and elegant, and the writing, although more than one hundred and fifty years old, is clear and distinct. The composing and sending of such a poem on such an occasion is a pleasant indication of the amenities and aesthetic susceptibilities of a

time that is apt to seem to us cold, hard and unjoyous. Doubtless it was written in haste and sent as a pleasant, friendly greeting, without thought of critical eyes, but the glimpse it gives us of a life of culture and refinement and of an interchange of courtesies, makes it an object of interest far beyond its intrinsic merit. This is the poem :

TO MR. M. LEAVENWORTH AND MADAM RUTH PECK HIS BRIDE.

Hail, happy pair, long may you prove
The Joys of chaste connubial Love.
To Heaven and to each other true
Be Eden's joys revived in you.
In honorable wedlock dwell,
Like our first parents ere they fell.
No fretful strife or anxious care
Or pining jealousy be there.
May a fair progeny presage
Comfort to your declining age,
And when you late to Heaven remove
There flourish in immortal love.—J. G.

Having referred to Mr. Leavenworth's residence, I may as well say now that it was the place next east of the church, and that this church building stands in part at least upon what was his homestead. But the church in which he preached—I beg his pardon, the "meeting house," for, although he was a liberal-minded man even towards dissenters, I don't think he would ever have permitted the building to be called a church—the meeting house, then, in which he preached, stood at the east end of the green on the ground now occupied in part by the Welton drinking fountain.

In March, 1740, he was duly ordained, with a five hundred pound settlement and a one hundred and fifty pound salary. But the woeful tergiversation of Cutler and Johnson had produced a wholesome

distrust in men's minds, and he was required to give a bond for five hundred pounds to be paid to the society "if he should, within twenty years from that time, become a churchman, or by immorality or heresy render himself unfit for a gospel minister,—to be decided by a council." Undoubtedly the becoming a churchman was the thing to be specially provided against, the other general forms of misdemeanor being mainly added by way of rhetorical balance. In about nine years, however, whether they had ceased to care, or ceased to fear, the society, apparently of their own motion, released him from his bond.

Mr. Leavenworth had hardly become fairly settled in his ministry when all his tact, judgment and influence were put to the test. Dr. Bushnell says that our early settlers came into the wilderness to be tempted of the devil. And in the matter of resistance they were not altogether successful. There had been a great deterioration in morals, and doubtless some lapses in religious doctrine; but when, in 1740, the Rev. George Whitefield went through the country speaking, in words such as few men have the power to utter, of righteousness, temperance, and a judgment to come, all New England trembled, and the cry rose up, "What shall we do to be saved?" Young men like Mr. Leavenworth, with high hopes and earnest enthusiasm, threw themselves into the movement, fully believing that it was the Lord's doing; while the older and more conservative people of longer experience, of whom Mr. Southmayd was a representative, saw in it but a temporary wave of excitement, already accompanied by some excesses, and doubted much whereunto the thing would grow. Cries of heresy

were in the air, the *odium theologicum* was aroused, and in 1744 Mr. Leavenworth and two others, for assisting at the ordination of the Rev. Mr. Lee of Salisbury, who was supposed to be in sympathy with the new movement, and whose church was gathered under the Cambridge platform, were tried and suspended from all associational communion. It does not appear, however, that the relations of Mr. Leavenworth to his people were very seriously affected. And here again I suspect we see the broad, kindly and judicious nature of Mr. Southmayd, who, though not in sympathy with the new movement, perhaps saw some good in it, and at least knew how to make allowances for youthful enthusiasm.

Mr. Leavenworth was evidently a man of broad charity himself, and of a liberal and catholic spirit, for in 1747 he declined that part of his salary which was raised by tax on the Episcopal portion of the inhabitants, although I suppose his legal right to it was clear; but his sense of justice rebelled, and he seems always to have had the courage of his convictions.

In 1749, a great and fatal sickness appeared in the town. Dr. Bronson estimates the deaths at six per cent. of the whole population. There were hardly enough of the well to care for the sick and bury the dead. There was difficulty in getting medicine, and Mr. Leavenworth volunteered to go on horseback to Norwich and procure a supply.

In 1750, after several years of enfeebled health, the first Mrs. Leavenworth died, and not very long after, he married Sarah, daughter of Captain Joseph Hull of Derby. She was a person of much character, dignity and influence. She was the mother of

all his children except one. She survived him several years, dying, as you will have seen by her tombstone, in 1808. She was universally known as Madam Leavenworth, a title which was perhaps due to her position by the etiquette of the time, but was due to her personality also, and perhaps in part to her two wheeled chair or chaise—the only vehicle of the kind in town.

In 1754, Daniel Southmayd died. He was the pride of Waterbury. A son of the Rev. John, a graduate of Yale college, a young man of only thirty-seven years of age—he had filled almost every position of honor, trust and profit in the gift of his fellow townsmen. His death after a brief illness was a cause of public mourning. Mr. Leavenworth improved the occasion by a sermon of such power that the whole congregation were "dissolved in tears." The sermon was printed and is still extant; but the excitement, the personal element and the sense of loss can not be reproduced; like many another traditionary burst of eloquence, its power can only be estimated from our knowledge of its effect.

In 1760, when about fifty years old, he accepted the position of chaplain in Colonel Whiting's regiment, called into service to repel the attacks of French and Indians on our northern frontier. He was away from home on this service eight months. Hollister says:* "The amount of fatigue endured by the Connecticut troops was almost incredible." Putnam was there as lieutenant-colonel, and wherever he went there was very apt to be fighting and sure to be work. Mr. Leavenworth was appointed

* History of Connecticut, Vol. II., p. 97.

chaplain again, the following year, but probably felt that he was needed at home.

In 1772, he received that highest compliment to a Connecticut clergyman of the time, the appointment to preach the election sermon. That also still exists, in printed form, and doubtless compares fairly, if not favorably, with the rest of the collection. I believe there has generally been but one edition called for.

When the Revolutionary conflict came on, there was no doubt where Mr. Leavenworth would be found. He threw himself into it with all the enthusiasm and energy of his nature. He prayed, doubtless "straight from the shoulder," when it became his duty to open the first town meeting on the subject with prayer. He was early on the state committee for raising troops. Were it not that he was now well on in years, he would probably have been found again at the front. Three of his sons did go,—one with Arnold on his first trip to Boston, another serving as surgeon during the whole eight long, tedious years. All three were graduates of Yale. But this part of Mr. Leavenworth's life, so important to him, to his people and to his country, must be dismissed with few words.

In 1793, at the age of eighty-two, when the inconsistency of freedom and slavery began to impress itself on the public mind, we find his name on the list of the new "Society for the Promotion of Freedom,"—a fact showing again his ready sympathy with new ideas whenever their tendency was to the uplifting of humanity, and his promptness to act in the line of his convictions.

The last prominent public act of his life was when in 1795, at the age of eighty-four, he laid the

corner stone of a new meeting house for his people, the third erected by the old society. This stone, which was at the north-west corner, bore upon its west side in conspicuous letters, his initials, M. L., and the date, 1795. When the meeting house was removed, in 1835, to the site now occupied by the Second Congregational church, the stone was preserved and placed in the south-west corner. When the building was again moved, to the rear, the stone disappeared. There is a brown stone in the foundation of the Second church on the south side, not far back, which is perhaps the missing one; and when the Second society builds its new church, and the present edifice is removed, I hope the stone may be found and presented to this society to be preserved with its relics.

Mr. Leavenworth is described to us as a man of medium size, erect figure and quick movement. He had much dignity of manner, but a quick sense of humor and was on terms of familiarity with his people, though the distance which in those days existed between the minister and his flock was doubtless duly maintained. Dr. Bronson has preserved several anecdotes illustrating these traits in his character, but I must not stop to repeat them here.*

On August 26th, 1797, in the eighty-sixth year of his age and the fifty-eighth of his ministry, he closed his long career, having publicly officiated only a short time before his death.

The life of a New England country minister, however busy, useful and influential it may be, leaves behind but a meagre record for historic uses, and it is only by detached facts accidentally pre-

* Bronson's History of Waterbury, pp. 289-290.

served, that we are able to reproduce, to any degree, the times in which he lived and his influence upon them. We have enough to show that Mr. Leavenworth was a man of affairs, that he took an active interest in everything relating to the public welfare. That he was a good business manager appears from the fact that he lived in a hospitable and somewhat elegant manner, and sent three of his sons to college. He also became a large landholder, in the days when land was the principal source of wealth. That he was always right, or always wise, or even always good, we know too much of human nature to believe or even to imagine; but, whatever his shortcomings may have been, their proportion was so small that time and the mantle of charity have hidden them from us.

The two published sermons which have come down to us, both prepared for special occasions, and well received at the time, though good, can hardly be called great. A much more vivid notion of his pulpit power is given us in the recollection of the late Dr. Samuel Elton, who remembered the impression made upon him as a boy, when Mr. Leavenworth, then certainly not less than eighty years of age, preached in Watertown. He remembered him as a man of medium height, of erect figure, bright, dark eyes, and a commanding voice. He stood for a moment in the pulpit, looking around upon his congregation, and then announced his text: "The fathers, where are they? and the prophets, do they live forever?" His theme was, the changes that had taken place in that congregation within his own memory, and the impression

he produced upon his youthful hearer remained vivid and profound after seventy years.

It is said that he was a favorite teacher, and attracted here many young men. They must have been advanced students, as I know of no evidence of his having had anything like a school.* But we can easily see that in his superior scholarship, his prompt and decided ways, his sense of humor, his breezy companionship, and his ready sympathy with all that was truest and best, he possessed those rarest gifts which make one a teacher of young men.

The long period of Mr. Leavenworth's ministry was one of upheaval and excitement. First came the "great awakening," and soon afterward the seven years' struggle of the French and Indian war; and this had hardly closed when the conflict began with the British government, which ended in the war of the Revolution, when neighbor was set against neighbor and friend against friend. A large part of the Episcopal society, which had now grown to be quite strong, sided with the mother country, and the town was almost equally divided in opinion. But there were sensible men in both societies; the division was not wholly on religious lines, and Mr. Scovil, the Episcopal clergyman, was an own cousin of the first Mrs. Leavenworth—a fact which perhaps had an ameliorating influence extending beyond their own families. There was

*General Elias W. Leavenworth (in the "Leavenworth Genealogy," p. 54) says: "Joshua Perry graduated at Yale in the class of 1775; studied theology with his uncle Mark Leavenworth, of Waterbury, who often had a large number of young men with him preparing for the ministry Dr. Brace informs me that sometimes there were fifteen or twenty." The Dr. Brace referred to is David Brace of Syracuse, N. Y., a grandson of the Rev. Joshua Perry, and a townsman of General Leavenworth.

dissension, friction, and doubtless much hard talking, but on the whole, things went quite as peacefully as could have been expected. After the Revolution came the perhaps still more trying period of almost anarchy, so that nothing was settled or sure until after the adoption of the constitution and the inauguration of Washington as first president, in 1789.

What a half century for a man to have lived through! and what an experience—to have carried the burden of responsibility for the religious, moral, social, secular and political welfare and training of two or three generations, in such a time of turmoil and unrest! Doubtless such periods develop men of courage and of action. They are not favorable to the growth of churches. A cynic might perhaps say that the times which develop the best men make the poorest Christians. It would not be true, but it would be one of those rather mean half-truths which are more perplexing than pleasant. To have successfully carried a church and a town through such a period and maintained the love and respect of the people implies a character and an ability well worthy of our admiration and our praise.

An obituary notice of Mr. Leavenworth, published at the time of his death, closes with these apparently just and well considered words:

> To the endearing qualities of a kind and affectionate husband and parent were very apparently united in this reverend father that piety towards God, that diffusive benevolence toward men, that undisguised frankness and dignity of deportment, that persevering faithfulness in office, that unshaken trust in the merits of the Saviour, that heavenly-mindedness and calm converse with death, which abundantly evidenced to all his acquaintance the child of God and the heir of heaven.

ADDRESS BY THE REV. H. B. ELLIOT, D. D.

I have noticed that those who spoke this forenoon are mentioned on the programme as representing certain bodies from which they came, and as bringing therefore delegated greetings. It is not my privilege to represent anybody but myself, and I therefore bring no greetings except my own, which I bring most heartily on this occasion. I was grievously disappointed that I could not be present from the beginning of the exercises, to fill my mind and heart from the fulness of the stream, rather than to catch some of the rivulets. I can bring to you, with my greetings this afternoon, no prepared address, but must speak almost impromptu, and from the heart rather than the head. My mind has been so occupied during the last few days with things of the present that I have had no opportunity to gather up thoughts concerning the past. I have been dwelling, as was said this morning, amid the scenes of a heresy trial. The words "General Assembly," in the paper prepared by Miss Prichard, which was read this afternoon, sounded singularly familiar to me as words that have been heard over and over again during the last few days, and that have been lingering in my mind during the wakeful hours of last night's weariness. But it was a different "assembly" from that to which the writer referred, for my mind reverted to the New York Presbytery and the trial scenes of the day. And I wish to say in this connection that while I have not the slightest sympathy with the vagaries (for so they have seemed

to me) which have issued from New York as a centre during the past few years and especially the past few months, nevertheless I do not dread such occurrences so much as many might. The moral atmosphere needs clearing up occasionally. I have confidence that the light thrown upon old truths by the progress of divine inspiration in the present—an inspiration differing from that of the Scriptures in degree and in quality but not in its source, coming from the Holy Ghost into true hearts—that this will encourage those why are yet to come to make still further progress in the knowledge of that truth the essential features of which constitute the faith delivered once for all to the saints; and I shall gladly walk in the middle way of intelligent and devout confidence in the word of our God which abideth forever, which is preached to you in the gospel as it was proclaimed two hundred years ago, here in Waterbury, and has been ever since.

Now, my memory and my associations are not with this long past of which you have been hearing, nor with the children of the mother represented here in these tablets upon the walls, but they are with the present organization, with the generation that has not altogether passed away, and with those who are still among the happy and useful living. It is only a quarter of the period you are celebrating, almost but not quite a quarter, which my knowledge of this place covers. It is nearly fifty years since I came to this place, and was regarded as a boy preacher. A lady said to me this afternoon, "When you came here you found a great many friends, and when you left here you

still had those friends." If my memory serves me rightly, I can assent to that without reserve; I can say with truth that I left behind me none but friends. It was the happiest period of my Christian and ministerial life. In responding to Dr. Anderson's invitation to visit you, I said that there was no place in my memory so dear to me as Waterbury. I cannot think of it, much less speak of it, without being so moved that my utterance becomes almost indistinct. So warmly, so gently, with so kind appreciation of my limited powers, undeveloped yet, and with so large a hospitality, did they entertain me during the few years that I and my household were here — a hospitality poured out lavishly on me and mine—that it was to me a wonderful expression of the grace of God in the people and the grace of God to me personally. The years were few, but they were full of spiritual interest. I cannot but recollect that many who are here to-day in the fulness of years and usefulness, stood up in their youth, together or singly, to manifest their acceptance of Christ under my ministry. As I have visited here at different times, one and another has come to me with some grown-up girl or boy, or some newly married couple, and said, "Do you not remember these? These are my children whom you baptized in childhood," or, "whom you admitted to the church." You can well conceive, then, that my thoughts, taking hold upon what is to me a remote and yet a near past, are filled with satisfaction as I greet you to-day.

I remember so well those who were officers in the church at that period; indeed, I could not possibly forget them. They were more than my supporters

in my ministry. They were themselves the responsible workers, under whom and with whose constant counsel I labored. They were men of mark, modest but faithful workers, wise and earnest. Some of them were good looking men, and others not so good looking. Some were of ordinary manner and others of eccentric manner, but their prayers still sound in my memory and in my heart,—prayers offered in the lower room, where, gloomy as it was, and oftentimes damp and disagreeable, we yet gathered with an unfailing interest. Their prayers lifted us above all thought of their appearance and their manners. They gathered around the young preacher, eager not for him but for his Master, and together we watched the progress of affairs, together we prayed for souls. There were times of special religious interest, when we were aided by other ministers; and there were times when, after such aid, the work of the Spirit of God was visible through several months, and, as the result, an ingathering of fruit. No ingathering so extensive as those mentioned here as taking place in the early history of the church, none so extensive as some that have marked the church at times since, but all of them seasons in which (I think I can say it with truth) the conversions were such as stand the test of time. And so we walked together until weariness of the flesh, and the outcropping of a disease, the beginning of which had been suppressed, as I hoped, before I came, brought an end to my ministry.

I recollect (and must be pardoned again if I mention it, for I speak not with forethought, but on the impulse of the moment)—I recollect the meet-

ing in the room below, to receive the paper which I had sent to the society, asking to be released. (I had already sent one to the church, the other I sent according to due order to the society.) I recollect how Greene Kendrick rose and said, "That paper must be meant for me, for as I look around me I observe that I am the only member of the society present who is not a member of the church. I take that paper to myself therefore, and I have this to say, that while Mr. Elliot and I have differed on a great many points, there has never been a harsh word or an unkind thought between us." And so we parted, compelled, as I think, by the providence of God, and not driven away, as alas! too many ministers have been driven, by dissensions and oppositions, with bitterness of spirit on either side. I thank God frequently, as I recall these scenes, and I thank God again to-day, that I can thus speak,—not for my own sake merely or chiefly, but for the sake of the people and for the honor of Christ in them. It was not I, my dear friends, but your predecessors and those that still remain who were then included in the First church; it is to you I must give the credit of those years of harmony and spiritual life. May God bless you for it, as he has blessed and rewarded those from among your number who have gone up on high.

And now, can I in a few words add anything that shall not be personal either to myself or to you, but shall have a more general bearing upon such an occasion as this?

I have just been reading a singular book, a book not without faults and yet with no little power, entitled, "*The Strange Adventures of Phra the Phœni-*

cian," by Edwin Arnold, the son of Sir Edwin Arnold, the well known poet and critic who is now upon our shores. It relates the adventures of a Phœnician merchant, a man of mighty physical prowess and of great mental capacity, who, long, long ago, entered upon a strange life, or rather, a series of lives; landing upon the shores of Britain in the time of the Druids, marrying the queen of the country, engaging actively in the events of the period, dying apparently under the Druids' sacred axe, but reviving four or five hundred years afterward at the time of the Roman invasion; mingling again in the scenes of that age, and again passing into unconsciousness; reviving in the time of the Normans, to die apparently and to live again in the time of Edward the Third; and yet again in the time of Elizabeth, in which time he writes his history, and his long career really ends. It is a series of lives in one life. Glimpses which are extremely vivid are given of British history during all that period, and through it all moves the spirit of Phra's first bride, who occasionally reappears to him and has spiritual converse with him. When he speaks to her of the time that is past, she says, "What is that word? I do not remember it. Time? Oh! I recollect; but to us these are episodes; when we passed away we left behind us our hour-glasses and our calendars. It is time no more in the spirit land."

And so, as we have been reviewing the two hundred years of this church's existence—a period in which no one life has lived on, but in which the life of the church under its ever living Master has been perpetuated, reappearing in successive gene-

rations and in the various scenes of Christian activity and Christian conquest—I have thought to myself, We have had glimpses of an age vital in its influence upon Christ's kingdom as represented here to-day; and although not yet in the spirit world we can feel that this long age is after all but an episode in the great cycles of eternity. We shall stand by and by where our hour-glasses and our calendars have no place. We shall stand there to review the scenes which, although not marked in their regular succession as they are in earthly histories, are surely marked in their importance and in their pre-eminent significance as connected with the kingdom of Christ. Oh that we, and they who have passed on before us into the great "general assembly" of the church made perfect beyond these scenes, may, as we come to that review, feel and say from the heart, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

ADDRESS BY REV. GEO. BUSHNELL, D. D.

It is entirely contrary to my judgment that I should stand up here to prolong these services. I think we have had about all we can carry away. It has been rich and delightful; it has warmed my heart not only toward the Waterbury of to-day, but toward the future of this place, and of other places of which this may be taken as a type.

I ought perhaps to say that I have discovered something that I did not know before in the character of your honored pastor. I have looked upon

him always as a master of thought, and my errand in Waterbury was to hear his historical address. But I find that he is a master of men, as well. Last Friday, I received a note from him, informing me of this meeting, and giving me an outline of the programme. I told him in my reply that I was glad there was so little room for me, that I should be most happy to come here and enjoy this occasion, and that if my friends desired to see my face and hear my voice I could offer the concluding prayer, and that would perhaps be enough in view of the full programme marked out. What was my surprise, on coming here yesterday, to see that I was announced for an address! But I have yielded to his requirement; I have come, as we obey the great elemental forces of society.

I was not aware that this was a "mother church" to such an extent as it seems to be. I judge from the indications on these walls that this bishopric is about the biggest we have in the Congregational field, and I am glad that the churches included in it have such a splendid report to present. We think of these outside churches in New England as drying up; we think of them as places of little consequence; but I am sure that no one can have heard the addresses presented here by these churches today without being convinced that that is an entire misapprehension. These churches have been and are sources of intelligence and power to the country, and the work done by their pastors is worth commemorating.

In this connection let me say that I expect great things from the historic spirit which seems to have broken out here. I have always thought of Water-

bury as a busy hive of industry; I have thought of it in connection with sounding brass rather than with that sort of delightful scholarship which goes back to the origin of things, apprehends them, sets them in a clear and impressive light, and enables us to understand what we have, and what we may expect to be. This matter of history is beginning to engage the attention of the bright men of the country; and what materials of interest we have! Take this case,—the origin, so distinctly visible, of the sons of men and women who came here to make a plantation,—persons whose names are known and whose characters can be traced. Our history does not run back into mythology or into tradition; it is a clear spring from the ground, which we can follow until it reaches the affluent ocean. If we will only be patient, there is going to be a great deal of surveying of beginnings, and there will come out of it a vast amount of courage and strength for our people. If we knew what was proper for us here, and what God was giving us for the future, we should feel that we had a heritage which we ought ever to hold in highest honor, and whose lessons we should most patiently and faithfully learn.

One of the impressions made on my mind by these services is that in this country we have to depend largely, for the promotion of religion and of good government among our people, on processes of training. What we have seen illustrated in this history is the influence which came from the original settlers, and which has been growing as families have multiplied and children have been born unto them, and the associations of the place

have been gathering about them. We have seen that in the turbulent times of the church, in times of great excitement, there was a shrinking back on the part of a large proportion of our people—perhaps our wisest and best people—from such measures as some were adopting and such results as they thought were being secured. I do not think that is altogether wise. I think we ought not to be afraid of a little excitement. It is better that the church should be aroused, and the whole community stirred, even if there should be some unpleasant consequences, than that men should slumber on undisturbed. But I say (with the approval, I doubt not, of your judgment, and I think in harmony with our principles and our system) that after all we are to depend chiefly upon those influences which we denominate training. We have all found out, I suppose, where we received the best impulses of our lives. It was not from books; it was not from any great occasion; it was from that faithful influence which began to flow around us in our first conscious moments. It was this that stimulated and guided us and made us wise; if there is anything good in us, it came out of that faithful process. Well, then, look ahead! If we are going to have training in religion, it is coming from two books, which are ultimately one book; we are to be trained by the stress and force of the truths and influences which originate from the two revelations of God. We are to be taught and trained,—and our children and all our people. And it would seem that the Old Testament has something to do with this thing; for here is the origin of Christianity. Christianity did not spring immediately out of the

ground; it is the outgrowth of a previous system; and the thing for us to aim at is, first of all, to grasp the system of truth which in the ancient favored nation bore such fruit and so wonderfully prepared the way of the Lord, and to use this in the training of our people, our legislators and our families and our churches. We must therefore be careful not to cast discredit on the Old Testament. Nor do we need to. In order to satisfy problems which have arisen, we need not believe that the revelation of the law of God was made at the end of the history of the Jewish people, or somewhere after the Babylonian captivity, instead of at the beginning. I understand very well that moral law involves, more or less, an antecedent growth, and that there were applications of the law given by Moses which were developed in after ages; but I have not yet seen any reason for putting the giving of the Mosaic law forward to the time of the Babylonian captivity. When do you form laws and constitutions for a people? Is it not at the beginning? Admitting that a growth occurs occasionally, there is something which enters in at that critical stage when God has the people most in his power, that stamps the character and rules the life. Grant that in Jewish history there were developments afterwards; they may have been of the nature of concessions,—the gracious feeling of God towards men in their weakness and sin. I do not think we ought to settle down to the idea that we can turn history end for end. How would it look, to turn *your* history end for end? How could we conceive of it? What would it amount to? No; we want the law of God for the training of our people. You and I

needed it in our early life; we had it, and it was good for us. You train a child aright, not when you enforce your own wishes upon him, but when you interpret for him the principles of eternal right, and get his young mind to accept them. And the training, as a process of any urgency, ceases when the child has come to accept these principles, and to live them, and to govern himself by them. He now issues from the family a self-governed member of the church, and a self-governed member of a free state. So, we cannot afford to throw away the idea that ethical teaching, moral training, must enter into the beginnings of life and the origin of communities, and must run through history alongside of the other dispensation, that of the gospel of Christ.

A word, now, which I think has come to us while we have been here, in regard to that gospel of Christ. We all understand that a great change has come over the preaching and thinking of the church in these days. Dogmatic preaching is not relished; nobody cares to preach very much in that way; and it is because we have discovered that we do not know half as much as we thought we did, and that when you put truths into propositional forms you do not add to their force, you take it away. We have come to understand that the gospel of Jesus Christ is—if I may so say—a law of spiritual life, a principle of spiritual life; no, not a law, not a principle, but a living source of everlasting life to men. That is what gives dignity and beauty and power to the gospel. Now, we accept it; all our thinkers accept this idea; but are we making it practical,—first, in our own life and the

life of the church, in the training of the church, in the preaching of the church? Is it all keyed to this new conception of the gospel as a divine, spiritual life, emanating from God, flowing over and uniting all mankind in the family of God? I think we have a great deal yet to do in regard to this application of the gospel. It is not enough to say a man repents; we want a repentance that is unto life and flows on with a deepening and extending and ever refreshing spiritual power; and the question is, how to secure it? That is the problem before the church, and on this historical occasion it is well to look at it. I believe that the prospects of this congregation and this church, of this town and the churches here represented, for the next few years will depend upon the ability and the faithfulness with which we apply the gospel as a source of life to men. If we fail in this, it will be a bad failure.

I am talking too much; but it has struck me with great power since I have been here, that in building up churches and in building up communities very much depends upon sympathy. When I was a boy in college, I had occasion, on a snowy day in winter, to pass through Waterbury on foot. When I reached here I was too tired to go farther, and was ill withal; so I endeavored to find my way to some tavern or place of public entertainment. I found one, but they could not receive me; and I do not know that I cared very much, for it didn't look inviting. But as I was talking the matter over, one of your citizens overheard me. Seeing that I was in a strait, he took me to his home, kindly cared for me, nursed me in a little sickness

which followed, and then sent me on my way. And from that hour I always had a kind heart towards Waterbury. And so, to-day and yesterday, the impressions which have been liveliest in me have been those that came from looking in the faces of some of my old friends. No words can explain it to you; you cannot understand what the feeling is until it springs up within you; and it springs up quickly enough if you can look into the living eye and face of a friend.

Well, now, this old church has been going on its way, and I know a little something about it. I was pastor here some six years, and it wasn't the pleasantest part of my life either; for we were in the turmoil and throes of civil war, and there was war right through this church. It was not violent; nobody was hurt; but it was war all the time. There was no sympathy; there was a want of homogeneity in the congregation, there were discords stirred up by great events. Your young daughter, over the way, started under very different auspices. In that church there was homogeneity. The young men who came forward and subscribed to the fund for establishing that church signed, I suppose, for freedom and for peace and for a better chance; and they probably got it. But the fact I want to impress upon your minds is the astonishing growth of that church, on this great principle of human sympathy. You must warm a congregation into one spirit, if you are going to do very much with it. When there is sympathy running from heart to heart and eye to eye, it is an easy matter to preach. Then, words tell, and prayer is a delightful and uplifting exercise.

There is such a tremendous waste in the conflicts of churches that we ought by all means to guard against them, remembering that a church is but a household on a larger scale, and that if there be any opposition in the household there is no comfort nor power; the real object for which it exists is sacrificed.

Let us, then, take home to our hearts from this beautiful anniversary the thought that the gospel has in itself an inexhaustible power for moving the minds and hearts of men, for toning up society, for bringing the most diverse materials into accord and sympathy with one another; and let us apply that gospel, let us make it the study of our lives to develop it, and so to instruct the people of God.

In conclusion, I offer my congratulations to this beloved pastor and his flock, on the success of this anniversary. I am sure it has been delightful to you all, and is destined to bear great fruit.

V.

REMINISCENCE AND CONGRATULATION.

ADDRESS BY THE REV. J. L. R. WYCKOFF,

PASTOR OF THE NORTH CHURCH IN WOODBURY.

As an observer of these interesting exercises during the past two days, and standing just a little outside of the circle of churches that have been specially represented here, there are one or two things that I should be glad to say—before I begin.

The last speaker of the afternoon, Dr. Bushnell, gave Dr. Anderson a new title and called him a "master of men." I should be glad, and I am sure it would meet with your hearty approbation, to give him an additional title, that of "master of ceremonies," particularly of bi-centennial ceremonies. He certainly is to be congratulated, for he seems to have been in league with the clouds, and so has secured bright and propitious weather, and he is further to be congratulated, in that he has been permitted to say, speaking in the name of his church, "Here am I, and all these children whom thou hast given me." It seems to me a very unusual thing that exercises of this sort, involving a participation on the part of so many, should have been carried forward without his being compelled to apologize for a single absentee. And in all these extended exercises there has not been a single dissonant note either from the great organ above us or from any lesser "organ" on the platform.

But the interesting exercises which are to follow admonish me that I must be brief. There is time simply to present to you the Christian salutations of the venerable and historic town and churches

which I have been invited to represent, and to congratulate you upon your past successes and your bright outlook. That past you can grasp securely in your memory, as a priceless treasure, and your future, as some one has humorously said, is all *before* you.

Sunday before last, the church of which I am pastor celebrated the seventy-fifth anniversary of its organization, and the twentieth of my ministry to it. As I thought of those seventy-five years of church life, it made me feel quite venerable. Seventy-five years of church life! how much that means of struggle, prayers and service! How far reaching the results! But when I think of this church, with its two hundred years of life behind it, it makes my church seem quite youthful. Two hundred years of church life! How much more that means of faith, self-sacrifice and success!

It is not an easy matter, except in a general way, to indicate the value of a church like this to the community in which it is placed. I have been thinking, as these interesting commemorative services have been progressing, of the value of this old church, first, to the *industries* of this city.

There are some men, immersed in the affairs of the world, who seem to think a church does not amount to much. To them, the only valuable things are those that can be weighed and measured. The busy factory, with its daily out-put of manufactured goods, is to them the symbol of utility. It is not an easy matter to make an inventory of the total out-put of a Christian church through a period of two hundred years. The merchant, the manufacturer can turn to his shelves or his wareroom, and there

he finds the physical products. He can put down their value, foot up the column, and get the grand total. The results of church life are too subtle to be caught by the pen and transferred to paper. If you look at this stately and comely edifice, at the church roll, or the assembled congregation, these represent only a part, and by far the least important part, of her work. Her work is chiefly spiritual, and yet she indirectly determines the style of architecture for your homes and places of business. It would be difficult to discover one single worthy enterprise in which the helpful influence of the church is not felt. Your public and industrial schools, your cemetery, monuments, library, and all your humane and philanthropic institutions could not have had an existence without her friendly aid. Your industries would not have been so prosperous without her. Her elevating and inspiring touch has been felt in all the avenues of your busy life.

It is not enough, to say that religion does not disqualify a man for business. It is the crown of all his other virtues. It gives cunning to the hand, clearness to the vision, and strength to the judgment. The church has been the promoter of harmony between the capitalist and the laborer. Unconsciously your Christian influence has pulsed itself in every artery and vein of your bounding activities. It is the Christian spirit of so many of your leading business men that has given so enviable a name to your industries,—preserved their harmony and led to their wonderful success.

I have also been reminded of what the church has done, secondly, for the *moral character* of your city.

Waterbury is very far from being perfect. If she had attained unto perfection, then might this venerable church say, with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Nevertheless in excellent morals and manners your beautiful city is unsurpassed. Without the church it would have been a very Sodom. These churches have been and still are as salt which has not lost its savor. A force more potent than your mayor, council and police has been among you, unrecognized by many, and yet it has been the promoter of law and order,—has given you a wide reputation for peace and quiet; and that force has been exerted largely through the church. Remove these churches and all that they stand for, and very soon you would lapse into barbarism.

I have been thinking, too, in the third place, of the grand total and the wide and beneficent results of your *benevolent contributions* through all these years.

While you have derived benefits for yourselves from this church, you have not forgotten to do good and to communicate to others. The rich clusters that have fallen from this goodly vine have strengthened and cheered many other lives. By giving your life, you have found it richer and larger. Many a desert place has been made to bloom and smile through your generous benefactions. You have found it (as these children have come back to you and their heroic struggles and successes have been rehearsed) "more blessed to give than to receive."

I have been thinking, once more, that it must be a delightful thought for you to cherish—the thought

of that long line of *saints* that this church has been the means of preparing for their reward and rest. As you call to remembrance the former days, you cannot but think of those "who through faith and patience have inherited the promises." The grim messenger has come to all your homes through these years. It would be pleasant for you to go over that long list and (as you called their names) speak of their prayers, patience and purpose—their many virtues and their eminent services. This church has been to them the house of bread—as the shelter of a rock in a desert land—as the springs and palms of Elim to their thirsty and weary souls.

Thus, under God, she has been the means of conserving every interest among you that was *worth* conserving.

In view then of your magnificent history, and because you have so faithfully kept the faith and delivered it to the saints, I bring to you, to-night, the fraternal greetings of ancient Woodbury,—a town that was settled before yours, and for many years more important than any in all this region

In the early days it was an active centre of trade. Farming was the elect and prosperous occupation. Had we known of the present decadence of the country village—had we known that manufacturing was to be the foundation of future greatness, and that the railways were to follow the water courses, we should have moved our town over into this beautiful valley. Somewhere in the race you have passed us, and we have been compelled to contribute to your splendid and prosperous life. But we do not envy you your greatness and prosperity; we rejoice in it.

Our blood is in your veins. A constant stream of helpful and stimulating influences has been flowing into your life to deepen and broaden the tide of your prosperity. Our produce has come to your markets; we have fed you with *milk*, and should be glad to feed you with meat, did not Chicago forbid. As we come down into this valley to trade with your merchants and manufacturers, we say to ourselves, with pride, This is the great and mighty Babylon which we have helped to build!

I also bring to you the Christian salutations of our churches of the same order—one of which is older than yours. Twenty-one years ago she celebrated her two hundredth anniversary; so you see we had reached our majority before you were born. Our churches, like our town, have contributed to your marvellous development.

During my ministry of twenty years in Woodbury, thirty-five young men have gone from my parish to seek employment in your city, most of whom have come to you fortified with Christian principle. My church has furnished to your daughter, here, two men who "have served well as deacons," and "gained to themselves a good standing and great boldness in the faith which is in Christ Jesus." Of not a few on the roll of this church it is their proud distinction that they were born in Woodbury. Our loss has been your gain.

As the representative of ancient Woodbury and her two churches, mother and daughter, dwelling together in Christian concord, I ask you to accept our Christian salutations and congratulations. We, too, have a deep interest in your history; we prize your fellowship, and we pray for your prosperity

and peace. May the streams that flow from the springs among the hills continue to make glad this Zion, and may it become as the garden of the Lord.

The Master whom you have served so loyally in the past has bidden you pause, for a little, and call to remembrance the former days, but his command to you to-night is, Arise and go forward to new conflicts and still grander victories. And his promise is, "Lo I am with you alway, even to the end of the days."

The true and grand idea of a church is—a society for the purpose of making men and women Christ-like—earth like heaven—the kingdoms of the world like the kingdom of God!

May you understand your mission, and perform it!

ADDRESS BY THE REV. J. S. ZELIE,

PASTOR OF THE CHURCH IN PLYMOUTH.

There seems to be in these anniversary times just a little of what strikes us as a sigh of relief. Those who go to school look upon the drudgery days as in a special sense the property of their teachers, and the anniversary days as their own; and though they allow their teachers to be present, the anniversary day is chiefly an assertion of themselves. Do we not find hidden away in our consciousness, at this time and at all such times, a little of the elation which attends a graduation? We address cordial words to the memories of our teachers, while our real thoughts are with ourselves. Which is the true spirit of these memorial

days — self-congratulation or self-forgetfulness? The latter feeling seems nearer to the truth, and makes us recognize that these days do not belong to us as much as to those who have gone before. Self-congratulation does not have quite the true ring to it.

If we are to congratulate ourselves at all about the "good old days," let us congratulate ourselves that they have *been*, rather than that they have ended. To make these old divines and the lay people of whom they were but the spokesmen seem more real to us than ourselves, to summon up their names and faces out of their long repose, not to *make* them live over again, but to see that they *do* live over and over again, to make these hours not so much their memorial as their resurrection and their epiphany, to give them not so much an eulogy as an "All hail," is to me the real purpose of this anniversary. We have not been dreaming, while those who have spoken to us have caused to pass before our minds this long procession of our fathers. They are as real as they have seemed. We speak of "burying ourselves" in the past, but "living ourselves into it" is the expression which comes nearer to the true idea of history. We have not been made to have a clearer vision of what was, without having obtained also a clearer sight of what is. And when to-night the benediction falls upon us, it will not be the benediction of one man alone, ending a dream and saying, "Here end the things that have been," but the heaped up blessing of all these beautiful years, and of all these ancient ministers speaking through *one* and telling us that yesterday and to-day they have stepped forward with us, and that they go on with us.

How much real meaning can these days have for those of us who are younger? We know that it is not difficult for these older ministers and laymen to enter into the spirit of them, that it is easy for those who have lived in these places and who have become familiar with their history; but we naturally wonder whether the younger ones among us can really get anything out of the days except an indefinite pleasure in knowing that something important is going on and that we are witnesses of it. Yes, there is much for those who are young. I never came into a region where the past seemed so present as among these hills. The towns are as modern as others of the kind, but there is a "brooding" spirit here which I have never felt elsewhere. Other regions, of traditions as noble, seem to have hurried away faster from their traditions, but here, though we have made as much progress, it seems as if our past had stayed more loyally by us. The least familiar of any here with the literal history of these churches, I yet do not feel anything like a stranger to them. The old names still linger, with scanty facts attached to them, but they are more than names to me. I feel that I know them in the spirit.

There is no one class of men more attractive to me than the old New England divines. We have heard much to-day of what they did, of the dates of their doings, of their hardships, their heroisms, but not quite so much as I should have liked to hear of what they *were*. I had hoped to hear a little more about their personal habits and appearance, about three-cornered hats and knee-buckles and reverend manners, of the old Puritan laughter which came

from the depths when it did come,—for this gift God seldom withholds from the best of his servants, and there must have been times when the souls of Jeremiah Peck and John Southmayd and Mark Leavenworth, in spite of their natural gravity, broke out into grand and restful mirth. How grave the records of their doings read, except for the interlined additions of some lay recorder who here and there leaves us a narrative of their wit and their oddities. But they do not seem ancient in much beside dress and expression. The human heart and the unselfish outpouring of the human soul never become antiquities. Words may; dress, manners and doctrine may,—though the latter always a little less so than it seems; but to him who has once realized that human life, in any age or place, is the water of an eternal fountain, men never become antiquities.

It is possible that our prejudices about the old divines have sprung largely from the outside appearance of their books. Their literary works run into no new bindings, through no new editions. But they themselves are issued over and over, in the widely circulated editions of human lives which have caught up and handed on their influence. The dryness of their books and the richness of the men themselves seem strangely at variance. We wonder how those who wrote so dryly, and who dealt with so many themes which to us seem artificial, could ever have been very human in their dealings with men. But they were wonderfully so, and human beings seem to have been just what was necessary to draw out their richness. The ancient ministers of Plymouth out

in the churchyard, the old worthies of your church here, who have been brought to our remembrance, do not seem so dead as some modern church members, whose lives long since ended, so far as the church is concerned, and whose works, if they perform any now, must be classed as "posthumous."

We can hardly imagine nowadays how men can be helped without the aid of church machinery. Our clerical ancestors knew as little about it as the apostles did; and we, with all our many different charities and methods for helping men, fall to wondering, perhaps, if they ever really did anything but preach. As we come to learn more about them we may wonder rather if there was ever poured out from one life to another more strong, abiding vitality than these men poured into the lives they ministered to. The humanity and tenderness for which we seek almost in vain in their writings, and which seem there to have given place to a kind of November righteousness, did shine out of their lives in unselfish, unfearing devotion to the real needs of the human heart. In the midst of our endless committees, societies and plans, do we not long once in a while for the old simplicity with which our ancestors grappled with human life at first hand, and not through the medium of church machinery?

They had their follies, and we are all well posted in them, but they seem to us different when we discover how vital these men still are. The follies of these men were mostly of such a kind as not to prevent their staying a life-time in a place. The follies of the modern minister are of a different sort.

At our distance from the early theologians, and on one of these occasions, we are likely to get a better understanding of the place they hold in the history of the world's thought. As we look back and see how individual they were, and how separate from the general thought of the world, it seems as if there was one thing, much talked of now, which they did not have, and that is the catholic spirit. They appear to have done their thinking without much regard to those around them or before them, and New England theology seems to be in a little corner by itself. They did not bend or swerve, but thought straight on from point to point, from logic to logic. We look upon right thinking as being more in a circle than a straight line, and the Puritan thinking seems at first sight to have gone on too straight, and to have run away from the world's thought. But, now that we are getting further from it all the time, that which at first looked so much like a straight line begins to look more like a curve and we can see how the Puritan thought is bending into one of God's great circles of truth.

But this is a thanksgiving service, and you have not been mistaken if you have expected the church on Plymouth Hill to be grateful for its parentage. We do not have to cast about in our minds for things to be grateful for; we are glad to be derived from a church like this. We forget our long struggle with you for "winter privileges," and, as you desired that we should remain in want of them, I may say to you that Plymouth Hill is as much in need of "winter privileges" as it ever was, though of a different sort. You have honored us; have we honored you? The old Plymouth church is less to-day than

her children are, but they can never be anything but our children. Perhaps our only superiority now is that we are one degree nearer of kin to you. They have their prosperities, but the old ministers of Plymouth belong to us, and we are content to stay by their graves and feel that all of their spirit has not departed from us. The church has given noble men to the world, and is still raising them, and we have not been left alone as much as some of our sisters of the other hill-tops. As we come back here for this anniversary, we feel as if we had gained a coat of arms and a noble pedigree.

And I wish to add my own thanksgiving to that of the church; for I have that for which to be personally grateful. The name of your church, the name of your minister, was familiar to me, before I came here to live. I knew the church by sight before I ever saw it. I first became a church member in a college to which this church gave its president, and as he was present when that first membership was given me I feel very glad to know that he is present here, when I receive this second membership which you intend, I am sure, that all of us shall have. I am indebted to the minister of this church for an ordination sermon which neither my people nor myself have ever forgotten, which has come back to the memories of some of us many a time when we have grown perhaps a little discouraged over the affairs of the church, and has made us feel that the true success of a church is different from what we once thought it was. I acknowledge, too, my indebtedness to one of the old, old sons of this church, Samuel Hopkins, for real inspirations.

And now the two hundred years are over,—as much as two hundred years ever can be over; for two centuries, filled with loyalty to God and Christ and humanity, have laid hold on all the years that follow with a grasp which cannot be broken.

ADDRESS BY FRANKLIN CARTER, LL. D.,

PRESIDENT OF WILLIAMS COLLEGE.

There is nothing that attests the significance of time to the human mind more than the celebrations of these latter days. Biography is not merely a series of events; it is imperfect unless we can fix the date into its surroundings and mark it with a figure. History is not merely a succession of developing causes and effects, not merely a combination of co-ordinations,—for an end; we are unsatisfied unless we are able to tell when the combination entered into the history, unless we are able to tell how and when the master mind lighted up the period with a celestial beauty or darkened it with the horrors and hate of war.

We have been celebrating an event which lighted up this Naugatuck valley with a "light that never was on sea or land." We have been rejoicing that we, in our period, have covered the end of the two hundred years; we have been glad that we could, after the lapse of these days, come back here and gather around the old hearthstone, and bless God for the old home. But many, whose spiritual lives began anew in connection with this church, have almost lived to see this day and have not seen it;

some dropped away long ago, and pathos is in our hearts for those who, early or late, are here to share with us this joy—that they have lived to see this day.

My mother's ancestors were connected with church away back to the very first deacon, and wife's mother's ancestors back to the first mi ters; so that in my children is the blood both the "diaconate" and of the "priesthood." father was not born in this place, but was h converted, and within a few years there has co into my possession a record of his consecration himself to God on reaching his majority, a rec which never could have been written except the solemn influences of the Puritans. It ta one back to the days of Samuel Hopkins and Jo than Edwards. It reminds me of the form of c secration found in the autobiography of Sam Hopkins, who was born in this town in 1721, wa member of this church, and became a pioneer the realm of thought,—so that when the Ando Seminary was formed, it was formed by a co promise between Calvinists and "Hopkinsians, leading the way to all the modern liberty and all the modern conquests of scholarship. The l echoes of his utterances were heard in the rec decision of the Supreme Court of Massachuse in the Andover case, or later still, in the case t was decided in the Presbytery of New York yest day. This is the consecration of Samuel Hopki dated August 7th, 1742, just before he reached majority:

I call heaven and earth to witness that I now take the G of heaven and earth for my God. I now make myself o

with all that I have or ever shall have, to him. I now promise allegiance to the God of heaven,—that henceforth I will make it my only business to serve and honor him, begging his gracious assistance to perform my obligations and to keep my solemn vows inviolate. It is done. I am no more my own, but I give myself to God, to be his forever.

That covenant, written in 1742 by a son of this church, may stand as a proof that fifty years after this church was organized the same solemn influences pervaded it as at the beginning. The covenant of my father, which is enough like that to have been modelled upon it, may stand as a testimony that seventy years ago the same solemn influences pervaded this church; and I can testify that up to the time when I left my home in 1863, the doctrine that God has authority over every mental movement of man and every thought of man, just as surely as the law of gravitation has authority over every particle of matter, was preached from this desk. The doctrine of God's omniscience, omnipresence and sovereign decrees was the influence that I felt in my boyhood.

I owe the two ministers who spoke this afternoon an incalculable debt. From the first came impulses for good which I trust have ever increased; the other was concerned with some of the most solemn events of my childhood. I can remember sitting down in the church when I was not yet twelve years old, wondering and puzzling my brain as to whether I was one of the elect. I can remember studying the old hangings behind the pulpit, which I thought must have a likeness to the hangings of the tabernacle, and wondering what connection there could be between them and the sovereignty of God. I thank God for my Puri-

tan conscience,—though it has made me a great deal of trouble; but I thank him for that. I thank God for the inheritance from my father, whom I remember rising often in the early twilight and joining with a few of the neighbors in praying for the coming of God's kingdom. I remember waking often and hearing his voice leading in prayer. I thank God for the solemn influences of my mother; how prayerful she was none but her children knew. I sometimes wonder,—if it had not been for the influence of one who was buried in 1861 by the pastor who spoke last this afternoon, one whose words never fell in sharp condemnation on any body, whose letters, written in fine writing, I cherish to-day as more precious than rubies,—I sometimes wonder whether the real expansiveness and gentleness of the gospel would ever have come into my life but for her. Some of you will remember her, and I desire, now and here, to acknowledge my debt to that sister, and to say of her life that it was not local or provincial, despite her narrow surroundings, but that she had the transparency of heaven, she had the depth of heaven, she had the arching tenderness of heaven. From her I learned, as I never could have learned from any one else, that which does not enter into the life of most of us and certainly has not entered into mine,—that we are not to cherish resentment, no matter what the injury is; that it is the noble thing, the Christlike thing, to forgive whatever comes, and to cherish only love for the evil-doer,—a view of duty that was enforced by her life.

I remember Judge Bennet Bronson, as he used to rise over in that corner, in his blue cape-coat, look-

ing out from under his shaggy eyebrows, standing during prayer, and giving the impression that he was the only one that knew how things should be done; and I thought it was so. He died when I was thirteen years old, and there was no one left after he went away to stand up for the old methods. I remember how Deacon Aaron Benedict used to come in at the door yonder, and take his muffler off (he was always afraid of sore throat), and walk slowly up the aisle; and after Judge Bronson died it seemed to me that the dignity and position of the church centred in him. There was another man —Mr. Greene Kendrick—who sat almost opposite. He was never a deacon, was not even a member of the church; but I remember at one time, when aid was asked for the relief of sufferers in Kansas, his quoting Scripture so correctly and in such amounts that I felt that nobody but a Scotch Covenanter or a New England Methodist or a Southern Presbyterian could do that. Then there was Mr. Edward Scovill, who was called Deacon, although I believe he never functionated. His ready, sonorous speech made the impression on me as a boy that he was not afraid of the minister,—which I was. One of my neighbors was John Stocking, afterwards a deacon, and I used to play with his boys. I remember that at one time, as I was rather given to getting up plans for amusement and he thought I was in the habit of leading his boys off, he said to me he didn't wish me to hatch up any more new projects. I thought the language rather vigorous and not altogether proper. I was with his boys one afternoon, when Mr. Underwood, who was then conducting revival meetings

in this place, came down the street. I had had some conversation with Mr. Underwood, and when I saw him coming, somehow I felt in awe of him, and crept into an ox-cart, and hid till he went past. I had not been doing anything very bad, not hatching up any very bad project; but I have learned since then, in my college life, that young men don't care to meet those of whom they stand in awe, especially if they don't know them very well. Then there was Zenas Cook, and there was Benjamin Andrews; and the Browns — the four brothers, Philo, William, Augustus and James; and my uncles, Israel Holmes and Samuel J. Holmes. As I look back upon all that company now (and I might name many others), it seems to me that this church, if it did not have all the brass, certainly had all the cream of the community.

But I want to speak a word of one or two men whom I have come to know in later times, who were not members of this church, but were descended from it.

There on the wall is a date away in 1739, when the church at Watertown went off from the old church. There was a boy born in 1739, named Mark Hopkins, who was a younger brother of Samuel. He was a son of Timothy, who was one of the "messengers" when the church up the river at Plymouth was organized, and who died in 1749. At that time the elder brother Samuel was settled in Housatunnuc (now Great Barrington), and he took this boy, ten years old, up there to be with him, and fitted him for college. That boy became one of the most distinguished lawyers of that

period. He was a member of the convention which was held in Berkshire county, in the early summer of 1774, for the purpose of considering what should be done in regard to the mother country, and in which resolutions were passed that were taken up and imitated in various other counties of Massachusetts, and became the preliminary note of the War of Independence. He died afterwards of typhoid fever while in the service, at White Plains. He had two grandsons whom I knew well. One of them was the fifth president of Williams College, a man of majestic presence and majestic character, a man whose endurance might well bring back to our thought the endurance of the early Puritans. I could hardly help thinking, when my friend Zelie (who was one of the guard of honor at Dr. Hopkins's funeral in 1887, being of the last class at college that had the privilege of his instructions)—I could hardly help thinking, when he spoke of its being so difficult to recall those men, that he had seen one of them. For Dr. Hopkins represented, in every inch of his body and in every inch of his mind, the old Puritan conception.

Let me give you just two anecdotes of him; and first, to illustrate his endurance. After his election as president of the college, having made up his mind that some knowledge of anatomy and physiology was desirable, he purchased a manikin, imported for Dr. Armsby of the Albany Medical school, at the price of six or seven hundred dollars, and gave his own note for it, because the college was too poor to pay for it. He made up his mind that the manikin should pay for the manikin by lectures; so in December, 1842, he started down

through Berkshire county for Stockbridge, where he was born, having packed that manikin in a box, and having laid that box in a sleigh, thus filling the sleigh so full that it was impossible for him to sit in it except with his feet hanging outside. He had decided to go down and, by giving lectures and illustrating them, earn money enough to pay for the manikin. That is the old Puritan, through and through.

Now, let me give you an idea of his sagacity as a teacher. He was very fond of dwelling on the differences between man and the lower animals. He said, one distinction was that the lower animals did not laugh. A student who was fond of asking questions raised his hand and said to him, "Dr. Hopkins, I have a little dog at home, and when I am there this little dog runs up to me and puts his paws on my knee, and looks up into my face, and really, I think he laughs." By that time the attention of the class was somewhat absorbed in this dialogue, and Dr. Hopkins in a very benignant way said, "When a man laughs, he usually laughs at something; will you tell me what your dog was laughing at?"

One more illustration of his endurance. When death came to him, it came in the silence of a June morning. He had been sitting up more or less through the night, trying to get breath. As the birds were singing all around him, he felt that there was a power going from him, and as he sat on the edge of the bed, erect and majestic, he said to his beloved wife, "Mary, this must be death." In a moment his head dropped and he was gone. It has reminded me of that striking passage in Browning,

I would hate that death bandaged my eyes, and forebore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.

He had a brother who was equally distinguished, and I could tell you many stories of him. The most remarkable thing about him was that as a college professor he had the most intense religious interest in his pupils and showed it more conspicuously than any college professor I have ever known. These two men—the one an Old Testament prophet, the other a reasoner on the law of God and on its universal presence, a reconciler of the Old Testament and the New, a man who could *persuade* into acceptance of Christ—these two men did more for the honor of religion in our colleges than any men of their day. In their presence no student could despise Christianity, nor could any atheist, however aggressive, refuse to acknowledge the development of character, as produced by a Christian faith, in these men. They were the grandsons of that Mark Hopkins who was born in 1739.

Now, my dear friends, there have gone out in that way, from this church, multitudes of whom we know little; but just as every atom in this universe responds to every other atom, so every soul that rests its faith in Christ responds to every other soul. Electric thrills are passing to-day between the two worlds, the living and the dead, binding us all into closer relations with those who have been, and those who, though we have never heard of them, have received inspiration from this

fountain, and have drunk of that water of which if a man drink he shall never die.

Nothing seems to me so glorious as the anniversary of a church. Standing here and recalling the multitude of little children—the thousands of little children—that have been baptized here "into the name of the Father and of the Son and of the Holy Ghost," and many of us among them; remembering those who have here stood up and professed Christ, generally in youth, but sometimes in maturer life, and occasionally in old age on the verge of death; remembering those who in their sick rooms have illustrated the dignity of patience and endurance, the peaceable fruit of righteousness; remembering the multitude of those who have been buried with the prayer of faith, and in whose hearts and in the hearts of whose friends the hope of the resurrection was kindled by the ministers of this pulpit; recalling how in battle-fields, in high and lowly places, self-denials have been made for the Master, may we not feel our hearts kindled anew with the thought that Christianity is not dead, that Christ is not dead; that he was dead, but is alive forevermore?

I wish to express my great pleasure at being permitted to come back here and acknowledge my recognition of obligation to the ministry of this church, and to the influences that surrounded me as a boy. The old house where I was born has long since disappeared; the church in which I was married has given place to this edifice; but the springs of life have been touched in me here, as they have in every one of you, by these exercises during the last day or two. The follies, the

anxieties, the hopes of my boyhood, have come back to me, and looking through the tangled web of life I have felt the goodness of God.

It is no small thing for you or me or any of us here, that we were identified with those sturdy pioneers who built up the business of this city. It is no evil fortune that we have been identified with those men of thrift, far sighted and shrewd, who stretched their vision out into the illimitable and up into the infinite. It is no small thing to be grateful to God for, that we have inherited the faith and the endurance and the thought of those men; we are better men, and have done our work better, for having entered into their labors. Let us see to it that the granite which they laid does not become in our structure pudding-stone. Let us remember that our problems are as difficult as theirs, and that we have need of the same sense of nearness to God which they had. Is it not enough

That more and more a providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That care and trial seem at last,
Through memory's sunset air,
Like mountain-ranges overpast,
In purple distance fair;

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

ADDENDA.

ADDENDA.

I.

In response to the circular sent out before the bi-centennial celebration, letters were received which might well be reproduced in full. A few extracts are all that can now be given.

The Rev. A. W. Hazen, D. D., pastor of the First church in Middletown, wrote as follows:

The church to which I minister was organized on the *fourth of November*, 1668. It was therefore twenty-three years of age when yours was formed. Still, we are glad to recognize you as born in the same century with us! Since institutions like these venerable churches took their rise so long ago, we must not claim that everything beneficent dates from the nineteenth century.

I trust your honored church may receive from the coming festivities a fresh impulse which it shall feel in all the next hundred years. May the Holy Spirit abide in the church and its ministry, to make Christ a vivid reality therein, to the end of the ages.

Mr. J. H. Morrow wrote from Rialto, California:

Distance of course makes it impossible for us to be with the First church in the joyful celebration of November 4th and 5th. But I can assure you that upon the dates mentioned our minds and hearts will dwell pleasantly upon the events taking place in our old New England home, across the continent. . . . . We pray for the old First church of Waterbury a continuance into the coming centuries of the career of Christian usefulness it entered upon two hundred years ago.

From a widely known pastor in Bath, Maine, whose pulpit he "supplied" for three months just before his settlement in Waterbury, Dr. Anderson received a letter full of reminiscence and affection, a part of which follows:

I tender my hearty thanks for a programme of the proposed exercises of the bi-centennial anniversary of the founding of your church, and regret that I am not able to be "there to see" and hear, and eat sandwiches. I will thank you again, if it should be practicable for you to send me a copy of your discourse to be then delivered, and also other literature connected with the occasion. . . . .

I am now an "old chap" of more than seventy-two years, and in very feeble health . . . . Still, though profoundly unworthy, I have a good hope of heaven, and ten thousand daily mercies and comforts, and, as Mrs. Stowe once wrote to me about herself and husband, "an angel coming over the river on the banks of which I am camping, bringing once in a while a message of love."

I trust you are "strong in the Lord and in the power of his might." How wonderfully things hold out and live in Connecticut! I hope you will live to celebrate the fiftieth anniversary of your pastorate, and then, as soon as God shall see best, gather up your feet and other traps, and march on to glory.

Yours affectionately, even to the end,

JOHN O. FISKE.

The Rev. C. F. Bradley, formerly of Birmingham, Conn., wrote as follows from Quincy, Illinois:

Your circular recalls to me many pleasant memories of the Naugatuck Valley Association, and makes me wish I could be present at your commemorative festival. I congratulate the old First church on having attained to the dignity of a venerable "mother in Israel." Now, if she carries a youthful brain on her shoulders, alert to the struggles and issues of the coming twentieth century, if her heart glows with the enthusiasm of humanity and human brotherhood, she will not have lived two hundred years in vain. I wish her another two centuries of

hard work to make mankind nobler and happier,—by which time (let us hope) factory and shop and fireside will have become temples of religion.

The Rev. Isaac Jennings, of Elmira, N. Y., who was ordained to the ministry by the First church, in acknowledging the invitation sent to him, said:

I recall with vividness many, if not all of the persons whose names are attached to the letter which has found its way to my hands. To meet them and shake hands once more on this side would be a pleasure to me. I confess that some names which I might reasonably have expected to see on this list are not there. I infer that they have joined the silent majority. There are probably more on that roll than there are of those who will answer when the roll of the living is called; and if spirits take an interest in human affairs they will be interested spectators of your joyful occasion. We may hope that when time is done, and progress is no more measured by centennials, the companies and regiments which shall gather, bringing with them the banner of the old First church, will present a full muster, and raise a glorious cheer in honor of Him who gave his blood for the whole church.

One letter we give in full. It was written on the 2nd of November, by the venerable Israel Coe, a member, at the time, of the Second Congregational church. It was brief, and, notwithstanding its accurate and beautiful chirography, indicated increasing weakness. Mr. Coe died on the 18th of December, 1891, four days after his ninety-seventh birthday. He says:

I was a member of the First Congregational church of Waterbury thirteen years—from 1821 to 1834. The Rev. Mr. Crane was the pastor when I came to Waterbury. The Rev. Joel R. Arnold followed Mr. Crane.

As there was no provision for lighting the church, prayer meetings were held in the school-houses lighted by candles carried in for the occasion. I procured lamps, to be held on the

pillars of the church (I think in 1829), and Deacon Brown put up the hooks. I sang in the choir.

I have lived almost half the time you are to celebrate. I was born in Goshen, the 14th of December, 1794.

What I have written is of little importance. If I can furnish any other facts, it will afford me pleasure.

With much esteem, truly yours,

ISRAEL COE.

In such men as Israel Coe, and Tertius D. Potter of Thomaston (whose death, since the bi-centennial celebration, is referred to on page 164), the divine word spoken through the psalmist is illustrated, to-day no less than in the days of old :

> With long life will I satisfy him,
> And show him my salvation.

II.

In a foot-note on page 7 of this volume a "fuller statement" is promised concerning the disinterment of the remains of the early Waterbury pastors, in connection with the abandonment of the Grand street burying ground. This promise may be fulfilled, in part at least, by republishing here an article on "The Grave of John Southmayd," published in the "Waterbury American" of April 25th, 1891, the occasion of which was a statement, somewhat carelessly worded, that had appeared in one of the local papers in reference to the disinterment of John Southmayd's remains. The article is reproduced as written, except that a paragraph giving the main dates in Mr. Southmayd's life is omitted.

The Grave of John Southmayd.

Among the numerous gravestones of the Grand street burying ground there are a few that bear names which must always hold a conspicuous place in the history of the town. The most noteworthy of all are the stones which mark the graves of the Rev. John Southmayd, the second pastor of the town, the Rev. Mark Leavenworth, the third pastor, and Thomas Judd, the first deacon. So closely related were these men to the early life of this community and especially of the old First church, that as soon as the abandonment of the Grand street cemetery was seriously proposed I formed the purpose of having these gravestones transferred to some appropriate place in the present yard of the First church. I had consulted with some of the descendants of these men in regard to the matter, and it was agreed that no disposition of these visible memorials of

them could be more appropriate than that which I proposed. Partly with a view to this transfer, the headstone marking the grave of the Rev. John Southmayd had already been removed, and a duplicate copy of it was being made at the expense of one of his descendants.

What was done yesterday at the burying ground, under my supervision, was in futher development of the original purpose. When I found that the gravestones were being buried out of sight, and that, notwithstanding the facilities for subsequent identification furnished by Mr. S. M. Judd's map, the graves of the notable men of the town, as well as those of the obscure, must practically disappear forever, the question arose in my mind whether, after the lapse of one hundred and thirty-six years, anything might possibly remain of the mortal part of the Rev. John Southmayd. It seemed to me that if there was anything to be removed, there could be no better time than the present for preserving and transferring it. Accordingly, with the authority of the committee in charge, and in the presence of Mayor Baldwin and myself and one or two others, the grave was reverently opened. No trace of a coffin was discovered, but the cranium and the large bones of the skeleton were found in a good state of preservation, and also numerous small bones. These were carefully placed in a new box and conveyed to the parsonage on Leavenworth street, where they will be cared for until the time of the bi-centennial celebration of the organization of the First church, next autumn.

I should infer from the bones exhumed yesterday that Mr. Southmayd was a large man with a head of moderate size. The forehead was not high, and the head was unusually long from front to rear.

But whatever his physical frame and his external appearance may have been, he was certainly a man of note in the community, a fine representative of the scholarship of the time amidst the plain and hard-working people of early Waterbury, and a fountain of good influence through many years. . . . .

Among the few manuscript relics pertaining to our earlier history as a town, one of the most interesting is a dilapidated volume, at present in my possession, containing Mr. Southmayd's notes of sermons heard by him while a student at Harvard College.

It seems to me very desirable that the remains of this eminent and excellent man—"relics" of one of our Protestant saints—and the headstone which has marked his grave for so long a period, should for the future occupy some fitting position in the church yard of the church of which he was for thirty-seven years the minister.

JOSEPH ANDERSON.

Waterbury, April 25th, 1891.

A careful examination of several of the skeletons exhumed at the Grand street burying ground was made by Walter H. Holmes, M. D., of Waterbury, who reported the result of his investigations and comparisons in an article entitled "The Condition of Bodies Long Buried," which was published in "The Boston Medical and Surgical Journal," of July 23d, 1891. The account of the condition of Mr. Southmayd's remains is illustrated by engravings in which the cranium of the Waterbury pastor is placed alongside of that of a supposed "Mound Builder" of the Mississippi valley. Dr. Holmes's description—omitting what is too technical for the "general reader"—is as follows:

Another skeleton was that of a minister, eighty years of age, who had been buried for one hundred and thirty-six years, and who is said to have been the principal man in the town during his life. The skull and many of the long bones, especially the femora and humeri and many of the vertebrae, were in most excellent preservation. The skull was perfect, even the delicate turbinated bones and thin walls of the orbits being whole. The skull is a remarkable one, and is shown [in the engravings] from two points of view,—the skull of a "Mound Builder" from the west being shown by its side for the sake of the contrast. It will be seen at once that the "Mound Builder's" is an extreme example of the brachycephalic type, and the white man's of the dolichocephalic. The extreme length backwards from the foramen magnum is remarkable, by far the greater part of the occipital bone being nearly horizontal, and taking a

sharp turn upward nearly at right angles at the occipital protuberance. The distance from the posterior edge of the foramen to the protuberance is two and a half inches; from the anterior edge to the alveolus of the incisor teeth is three and a half inches; so that the centre of the base of the skull is precisely at the anterior edge of the foramen. . . . .

I found in one ear the malleus, incus and stapes, white and perfect. It seems strange that this very delicate little bone, the smallest in the body, could resist decay for a hundred and thirty-six years. . . . . In the side view of the skull [in the engraving] it can be seen that the forehead was not of unusual height, but the great length of the skull is remarkable. A little wisp of white hair is adherent to one side of the vault of the cranium.

Not long after the disinterment of the Rev. Mr. Southmayd's remains, it was decided to open two other graves upon which the people of the First church might be considered as having a special claim,—the grave of the Rev. Mark Leavenworth, who was buried in 1797, and that of Timothy Hopkins, Esquire, father of the celebrated Dr. Samuel Hopkins, who was buried in 1748. (See page 8, and note.) The skeleton of Timothy Hopkins, who had been buried one hundred and forty-three years, was quite as well preserved as that of Mark Leavenworth, who was buried half a century later. Neither of their crania is so large and massive as John Southmayd's, but that of Timothy Hopkins resembles Southmayd's in being of the dolichocephalic (or long-headed) type. The Leavenworth cranium is smaller than either of the others, and more symmetrical, suggesting an organization as delicate as a woman's. Mr. Leavenworth's bones were completely wrapped in the root-fibres of a large willow tree that was growing near the grave.

The only traces of a coffin that were found in either of these graves were two plain brass hinges which had been attached by iron nails to the lid of Mr. Leavenworth's coffin.

During the winter of 1891 and 1892, the skeletons of these fathers of the church have remained unburied, but tenderly cared for. At this time of writing (April 15th, 1892), it has not been positively decided where they shall be laid to rest, and the headstones described on pages 7 and 8 permanently placed; but their destination will probably be the lot in Riverside cemetery which belongs to the First church.

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